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ON THE RELIGIOUS OPINIONS OF THOMAS CARLYLE.

"THERE has sprung up in Boston a sect of philosophers known as Transcendentalists. On inquiring," says Charles Dickens, "what this appellation might be supposed to signify, I was given to understand that whatever was unintelligible would be certainly Transcendental. Not deriving much comfort from this elucidation, I pursued the inquiry still further, and found that the Transcendentalists are followers of my friend Mr. Carlyle, or, I should rather say, of a follower of his, Mr. Ralph Waldo Emerson. This gentleman has written a volume of essays, in which, among much that is dreamy and fanciful, there is much more that is true and manly, honest and bold. Transcendentalism has its occasional vagaries, but it has good healthful qualities in spite of them: not least among the number, a hearty disgust of cant, and an aptitude to detect her in all the million varieties of her everlasting wardrobe. And therefore, if I were a Bostonian, I think I would be a Transcendentalist." It is not surprising that such works as the writings of Thomas Carlyle should have great power on minds of a certain class. Applying the words of Dr. Skinner respecting the writings of the poet Coleridge, we may say, "There is a force of genius in them of which readers of kindred genius cannot but be deeply and delightfully conscious; and there are others whose weakness and vanity lead to a servile devotion to them. Further: amidst Transcendental emanations, in which he seems to lose himself, at least in which he cannot be followed, there are coruscations of light, exhibitions of intellectual penetration and strength, nicely discriminated, just, and most forcible statements of truth, which must command every intelligent and candid reader's admiration." Still, there are principles in his writings fraught with danger to the faith of young and ardent minds; and therefore it is that we reprint, from the last number of the American Biblical Repository, the following able article on "The Religious Opinions of Thomas Carlyle."

Its gifted writer, the Rev. Merrill Richardson, has in many passages most successfully imitated the peculiarities of Mr. Carlyle's style, and has exposed to view the evil tendencies of many of his views. At the same time he has embodied some of that gentleman's opinions upon the religious aspects of our age, which demand the most thoughtful attention from those who conduct and advocate our religious societies. It is obvious that many gifted and amiable men are impressed with the idea that the business of religion in the present day is promoted by pretence and cant. Let us not quietly conclude that this is only a manifestation of the enmity of the carnal mind against the things of God. But rather let us examine the documents, speeches, sermons, &c., that are delivered upon the subject, and resolve that in future a phraseology that may sound like religious jargon in the ears of multitudes shall not be employed, but that the most simple and appropriate terms shall alone be used, in fact, "the words of truth and soberness."

As it is probable that the writings of Mr. Carlyle are not known to some of our readers, we will enumerate those which have come under our notice.

Critical and Miscellaneous Essays, 5 vols.—The French Revolution, A History, 3 vols.—Lectures on Heroes and Hero Worship.—Chartism.—Translation of Göethe's *Wilhelm Meister*, containing *Meister's Apprenticeship*, and *Meister's Travels*, 3 vols.

It is not often that we would attempt to ascertain a writer's religious sentiments from his popular literary productions. Surely this would be an unfair, as well as a useless course to pursue in the case of most reviewers. But while Carlyle is pre-eminently distinguished as a man of letters, he so blends the two, religion and literature—rather, we would say, making them one and the same thing—that in reading his literary productions, we are compelled to dwell upon his singular articles of faith. His religion shows itself upon almost every page. In his estimation of men, in his criticisms upon their literature and philosophy, and in his remarks upon their views of political and ethical science, it is their religion which he first shows us; and with him this is the test by which he will try men and all their works; this is his clue to all which is worth the knowing of man and of his doings. It is a maxim with him, and he everywhere proceeds upon it, *that given the religion of a man, or of a nation, what the individual or nation is will readily appear.*

"A man's religion," he says, "is, in every sense, the chief fact with regard to him. Not his creed, not his profession and assertion; but the thing a man does practically believe, and lay to heart, and for certain knows concerning his vital relations to this mysterious universe; his duty and his destiny there; *that* is in all cases the primary thing for him, and creatively determines all the rest. This may be a religion,

or a no-religion; an affirmation or a denial; a heathenism or a christianism; a system embracing one God or many. Knowing what was believed, or what was disbelieved upon this subject, and we have the soul of the history of the man or the nation. For the thoughts they had were the parents of the actions they did; their feelings were parents of their thoughts; it was the unseen spiritual in them that determined the outward and actual; hence their *religion* is the primary fact to be ascertained about a man or a nation."

It is in accordance with the above statements that Carlyle proceeds, whenever the conduct and doings of men come in review. In his Essays, his own sentiments touching religion are freely declared. He looks at all men and at all things through a religious medium. When we least expect it, we meet with the most sublime and startling thoughts bearing on this subject. And after a close perusal of most of his pieces, the reflections which pass through the mind are of a religious cast.

We deem it proper, therefore, to attempt to ascertain Carlyle's religion, or his "*no-religion*," from his literary productions. The truth is, we cannot read his writings and not know very much of his peculiar *faith*. He lays down no creed, and yet no man's creed is more plainly written. The items of his faith are not numbered and in order like the "five points," or the "thirty-nine articles;" yet a careful study of his works will give us about as clear a view of what he believes as we have of the creed of Calvin, or of the church of England. In fact, using the term religion generically, Carlyle may be styled a religious writer; he is so understood. And we apprehend that no moralist or minister is exerting so much influence to form the religious opinions of some portions of our country as this reviewer. Says a writer in the *British and Foreign Review*, "We speak from some experience when we say, that the prevalent inclination of men to despise and disbelieve has been in many cases increased by the influence of Mr. Carlyle's opinions. In America, where he is said to be even better known than in England, his imitators appear to be so eager to obey his precepts, by action, earnestness, and reverence, that they seriously propose to each other to cultivate originality by forgetting all the instruction they have derived from Europe, and to revive the spirit of religion by the abolition of all forms of worship, and the rejection, or what is equivalent, the indiscriminate adoption of all existing and imaginable creeds." —[*Am. Eclectic* for March, 1842, p. 229.]

How much influence his writings have had in causing the disturbances of a certain ecclesiastical denomination in Massachusetts, we would not wish to decide. He early received the congratulations of many literary men of that state. And the compiler of his *Miscellanies*, in his preface, makes the following remark:—"It is a fact worth remembering in our literary history, that his rich and cheerful genius found the earliest audience in or near New England, from young men

who had complained, with the first Quaker, that in the multitude of teachers, none spake to our condition.²²

Carlyle is now read in many of our colleges and seminaries, with more interest than any other writer. Not read at first for his theology; but so striking and peculiar are many of his thoughts upon man's spiritual nature, and his connexion with the Deity, that he is soon studied for his religion. Novel and startling ideas respecting the general and long-established habits of thought and action are constantly suggested to the mind—quaintly and yet most significantly expressed; the whole aspect of the subject seems changed; it is new, it looks philosophical; it is dressed in an attractive, often in a fantastic garb; there come clustered around it figures of speech which would make Quintilian stare; images from the heavens above, and from the earth beneath, and from the waters and all else under the earth, rise in grotesque forms before the mind; the whole subject is so pictured out that we are forced to look—at times, at the skill of the artist—always at the figures upon the canvas. There is beauty; often the finest touches of poetry; there is sublimity of thought and diction to recommend it. We read and re-read it, and continually see more and feel deeper. All our former settled notions in matters of faith are liable to be jostled; and, in some instances, to our knowledge, have been set tottering to the fall.

That Carlyle loves the element which Madame de Staël gave to the Germans—the *air*—a glance at his *Miscellanies* will show. Yet, with few exceptions, he does not soar so high, does not so far transcend, that the less aerial may not follow. He takes us kindly by the hand, promises us safe conduct and speedy landing, when he invites us to go with him into the azure deep of his still more transcendent neighbours. We follow—for who can help it with such cheerful company?—and if, while more unaccustomed to such giddy heights, to look upon such vast and confused prospects, we do not see objects so distinctly as he would have us, yet we feel reluctant to descend; certainly till we are satisfied there are or are not worthy sights to behold.

Familiarity with German literature, particularly with the philosophy of Kant and his expositors, would aid us much in a thorough examination of Carlyle's spiritual nature. Confessing our want of such familiarity, we proceed, with an eye upon his writings generally, *to state, in as brief a manner as possible, the view Carlyle takes of most of those subjects, in treating of which he has given us a clue to his religious sentiments.*

To quote particular sentences of his, and say, In these he means this or that, would be as unfair and foolish as it would be to take the same course to ascertain the religious belief of the poet. Much of his writing is poetical, though the rhyme and capital letters are wanting; and more than poetical licence must be granted him in his prose. His

assertions and denials, his admirations and his condemnations, his lamentations and his rejoicings, his love and his hatred, are so often reiterated and so strongly expressed, that it is not difficult to know his moral feelings. He appears a most fearless and independent thinker. The "tight lacings" of all creeds and parties he seems utterly to discard. He stands alone, a perfect Cyclops, hurling his thunderbolts with fatal aim at whatever he hates; yet embracing with the kindest, fullest heart, whatever he loves. And he loves much and he hates much; but the objects of his affection and contempt are not those of any particular class of mortals. He is most frequently found worshipping before shrines which the civilized world has long since pronounced idolatrous; and often breaking in pieces as dumb idols the gods of the worldly, great, and learned. He is more devout in sight of the Caabah at Mecca, than before the great Cathedral of London; for he sees as clearly that the black stone in the former descended from heaven, as he does that the pomps and splendour of the latter can claim this high origin; and he would feel that in Mecca he was surrounded with more *sincere* worshippers than he would find in the metropolis of his own kingdom. But we hasten to the point directly before us.

And first, *Carlyle's Lamentations*. His burdens are those of the ancient Hebrew prophets; the unbelief, the heartlessness, the idolatry of the age. He is a perfect Jeremiah, wanting the girdle, and perhaps the tears! when he looks at the irreligion of the eighteenth, and thus far, of the nineteenth century. And his Jeremiads are numerous, strong, and pathetic.

"Faith is almost universally wanting; sight and sound have taken its place. The church, the state, every corporation, every society and sect, has wrapt itself in forms, and sits cold and heartless, in the sable pall of death. Deep thought has left the mind; deep, ardent feeling has been excluded from the soul. Machinery has everywhere been substituted for sincere, strong, individual activity. Does one wish to suppress a vice, correct an error, burn out some of the sins of this sinning world?—he has no spiritual fire within himself, like an Isaiah, a Paul, a Mahomet, a Dante, with which to do it! Not he! To engage in such Titan labours man has now no faith or strength. His vanity cries so loud to be gratified, that he cannot engage in silent, single-handed, patient effort. There must be a flourishing of trumpets; he must call in others to assist—at least to look on and applaud; he must form his party, issue his periodical, send out his agents, erect his chapel,—in short, he must do all by machinery. The age is mechanical. As in the physical world the draught horse is turned loose as too slow and powerless, and the fire horse harnessed in his place, so in the spiritual world, the natural, patient effort of individual man is supplanted by mechanical furtherances. And in all this there is no spirituality, no heart.

"Christianity, *religion*, whose only appropriate channel is the soul of man, is propagated by strictly mechanical fixtures. Instead of the exercise of pure reason, appeals are made to the same low passions and faculties for the spread of the Gospel, as for constructing a rail-road. Great meetings are called; vain and hollow-hearted speeches are made, and puffed in all the prints of the realm. What they call the spirit of piety is generated almost by the same natural process as the steam of the engineer. And then comes what is miscalled benevolence; that is, one gives a large sum—tells of it—others tell of it; then another gives because he gave; and another still, knowing that his name will be published with the sum annexed, and not liking to be out-charitied, gives; and so on through all the parts of this machinery of vanity. Is this the not letting the right hand know what the left hand does? Is this the secret almsgiving and prayer enjoined in the Gospel according to Matthew? Does not true virtue, by the very act of exposing itself, cease to be virtue? Oh for a Paul, a Mahomet, a Luther, a Knox, even a Bunyan, or a Quaker Fox, that has the spiritual strength and firm faith to speak from *the heart* his God-given behest to this ostentatious, superficial, infidel, idolatrous age!

"Men in this age see only the surface; they have only the eye of the understanding, not the eye of reason: they bow down to forms, and sincere, soul-stirring worship is not to be found. Philosophy and chemical analysis is substituted for the feeling, worshipping heart. Man in our days sets about *explaining* everything. The world, earth, air, and water are now no longer emblems of Deity, the garment of the Eternal; but mere *monads*, curiously indeed, yet haphazardly thrown together; deserving and exciting no admiration. The very lightnings of heaven are nothing but electricity which any American Franklin can bottle in his jar! Everything must be *accounted for*, and receive a scientific name. And when men have done this, they see no more to be done: they call this *understanding* nature, and rest satisfied with the mere jargon of names! Thus man satisfies himself with meaningless terms, and views it a weakness to wonder and adore! 'Why,' thinks he, 'if I had the elements,' (an important acquisition we should think,) 'I could do as well, if not better, myself.' Asks your philosopher, with his shallowness and self-sufficiency, 'What is that flower, but carbon and a little nitrogen or hydrogen? It must, *of course*, be what it is, if you give it a little earth, air, and water! That thunder-cloud which used to excite so much wonder and terror in weak minds is nothing but *vapour*. And the sweeping tornado, every one now knows, is only air set in motion.' The beaming eye of the beautiful maiden must be analyzed; this part called the lens; that the aqueous humour; the other the retina; what folly to be pierced to the heart with its look! Any boy can construct the same thing essentially with a glass and a piece of wood. The telescope is almost as perfect an instrument.

"Thus God is explained away and excluded from the mind, and the heart is left without an object of worship. Standing in the midst of wonder and miracles, man, with senseless indifference, now looks upon God's universe as exhibiting only a little chemistry and philosophy. A noble, religious trait of earlier times—reverence for great men, has well-nigh vanished in our days. Great men themselves are scarce; and this is deplorable enough. Rulers are not, as they formerly were, the able men, or the good men; where democratic tendencies are strong, they are mere popinjays, that have risen by their lighter specific gravity! So many assume the airs of great men that are not men at all, but the merest shams and semblances of men, people begin to distrust the reality of any greatness existing. The king, who was once a great man, clothed with authority, wondered at and feared, is now viewed as quite a small man; not a whit superior to scores of his subjects. His sceptre a piece of mere gilt wood; his crown a bit of pasteboard decked with gold. Men see in him no delegated power or quality of the Deity; but only a man like themselves, tinselled and bespangled, yet by no means to be wondered at and revered. Formerly it was not so. The king was the great man; quite god-like—a being before whom men reverently bowed. But alas! the age is become insincere, superficial. Men see nothing beyond the outward vesture of things. The 'Open Secret,' as it has been well written, is hid from their eyes.

"The same irreverence possesses the heart in view of the works of nature. God is not seen in them. We attribute to senseless names what the sincere convictions of the heart formerly ascribed to God. To the earnest Arab soul, the twinkling star, which looked down upon his desert path, was the eye of God. He felt that God saw him; and in the star he worshipped the Eternal. Now, a star is all that is seen! For the French in the last century no God existed; not so much as the symbol of a God. King, priest, the throne, the altar, the heavens above, the earth around, contained nothing of wonder or admiration. An infidel, self-conscious Voltaire, and a pretty black-eyed female of unmentionable character, were the highest objects of the nation's worship! The same godless soul was prevalent, though in a less degree, throughout Europe. While some were asserting that there was no God, others, doubtless with the best intentions, yet with the superficial logic of the understanding, were attempting to prove there was;—just as if it were a *questionable* point whether there really was or was not a God! Mistaken souls! is the God you worship a probable God only? Have you no ethereal reason to see a God everywhere within and around you? Will you thus apply your debating faculty—use only your parliamentary logic with which you discuss bills for taxing and feeding or starving men, to find for yourselves and them a God; and thus witlessly grant that, after all, there is a *perhaps* about his very existence? Bethink yourselves—how will you pray with *such* a perhaps in your

head and heart? If you have no *inner eye* to see a God, hold your tongue! Cease logically to babble about it, and thereby perplex simple minds. The ignorant savage, without your logical forms of premise and inference, *knows*, as he knows his own existence, that there verily is a God. Take lessons from him, then, or cease thy debating! Yes, go to the men you call heathen, and learn sense from the Norwegian, the Mohammedan, the Burmese, who know what is still a matter of doubt in your own mind! The torpedo quality of your philosophy and logic has benumbed your soul, put out the clear light of reason, and destroyed all spiritual life within you. It has done to your soul what a certain chemical process sometimes does to the dead man—it has changed it to stone. The childlike awe and wonder which possessed the bosoms of the primitive races, and which was somewhat prevalent in the days of chivalry, is wanting. The fertilizing river, which awakened admiration and praise in the heart of the Egyptian and Bengalese, as a benevolent Deity, is now viewed by this infidel age only as a highway for merchandise; the beautiful, wide-spreading plain is measured to ascertain its fitness for an iron road; the majestic mountain, so far from elevating the mind and inspiring the heart, is looked upon only with a covetous eye for the mineral treasure of its bosom. The whole earth is now simply a huge cornfield, and valued at the net product of its grains!

“The same heartless superficiality pervades every department of literature, and runs through the whole of our moral science. Our poetry, for the most part, is mechanical: certainly a product of the head rather than the heart. Rules are laid down for making poetry with the same precision as for working out a problem in mathematics. We even have rhyme-books published, so that the manufacturer of poetry shall have no more to do in his business than the joiner has in his—the chief thing being *happily to dovetail*! No God-inspired Miltons, Shakspeares, Dantes, Homers, speak to us in musical tones; giving utterance to burning souls. True, a Goethe has just spoken thus to us; but he is read by few except the truly pious of his own nation. There is indeed the dawning of a fairer day, for the snarling, impious Byron is giving place to the cheerful sacred music of Coleridge and Wordsworth. But this day yet stands tip-toe upon the tops of highest mountains;—let us praise God that all have not bowed the knee to Baal!

“And what shall one say of an age that receives as authentic, for its system of *moral sciences*, the Gospel according to Jeremy Bentham? Oh the times! depraved, corrupt to the core! Tremble, O earth! Hear and avenge, O heavens! Sinful man, in the Gospel according to Bentham, has no duties to do in this God’s universe, where he is placed to work out an immortality of *holiness*, but such as the ‘greatest happiness principle’ shall dictate! Sweet, sweeter than the honey-

comb, to him who rolls sin as a sweet morsel under his tongue, will be such a system of morals! Give us a cast iron bishop from Birmingham; put a metal tongue into his sounding head, and let it peal through the universe, that pleasure and duty are synonymous terms! Sinner, speedily take your arithmetic and make your estimate; (only be cautious in your calculations.)—Will you be *happier* to be indolent than to be active? to remain in ignorance than to seek for knowledge? to indulge, rather than to curb, your passions? Then is *duty* plain! Do you love to eat and drink to the full? Look well to your digestive apparatus, and if this will endure, take thine ease—eat, drink! It is the easiest thing in the world to test, by this standard, the virtuous or the vicious quality of an action; do it as you would test the utility of a threshing machine;—are you benefited by it? For are not virtue and utility, that is the greatest personal happiness, the same? And has, let me ask, the infinite nature of duty dwindled to this? Is it so that man hears no voice speaking within him except the net result of pains and pleasures? Did the God-Man Jesus reason thus? Was Paul balancing pains and pleasures when he determined to know nothing but Christ and him crucified? Is it possible for the image of the Eternal to become so deaf to His voice? Can man, by nature so noble, and endowed at least with some glimpse of the infinite reason, believe himself a mere iron balance upon which to weigh hay and thistles?

"Thus our literature and our ethics partake largely of the superficial, calculating spirit of the age. Few think deeply; fewer feel deeply. We boast of the 'march of intellect,' of the 'progress of the species.' Apparently, in many respects it is so. But man's spiritual nature suffers. There is no faith but in things which can be seen, and handled, and enjoyed. It is a sickly growth. There is activity, but it is a self-conscious, a frenzied activity, and not a healthy activity. There is a mania to be popular in literature and religion, as well as in politics. Take a single fact:—your pretty story-telling Walter Scott, who threw off his volumes like leaves in autumn, is greedily read, and is called *great*; for a long time the *greatest*. It required no thought to read him; the intellect was not taxed in the least. Scott did not speak to the inner soul of man; he did not interrogate the depths of being, and bring forth responses from the eternal oracle. Not he! He knew the age, and he wanted a wand;—he wrote, for he knew he should receive wages and applause."

So much upon the lamentations of Carlyle. It would be difficult to say less, and yet give a clue to his way of thought upon some of those subjects, in writing upon which the religious aspect of the man comes in sight.

Let us now, in the same manner, see how Carlyle views *men*—men who have been distinguished. His classification of men is peculiar, whether of individuals or of nations. Their religion, or their "no-

religion," is his chief mark of distinction. But by religion he means vastly more than is usually meant to be conveyed by this term; but he plainly tells us what he means. With him, that is a truly religious man, who has a soul to see and to feel the true, the beautiful, the good, the poetical, in everything. Isaiah, Paul, Mahomet, Luther, Knox, Bunyan, Fox, Goethe, Burns, are perfect models of spirituality, of true heavenly piety. What are commonly called sins—for example, the sins of such a man as Burns, go for little with Carlyle; over them he drops a tear and utters notes of pity; but he excuses. For such men had heavenly spirits; they were sincere; they saw the deep things of God in every emblem of God; and they had fire within them to burn out some of the sins of the world.

"Burns's soul was musical—in perfect harmony with nature—a true *Æolian harp*, which, as touched with the breezes of heaven, gave forth the sweetest sounds. He was poor; he had to guage beer-barrels for his daily bread; he loved liquor and good cheer; he felt degraded by his employment; he was tempted, he fell. We will weep over him, for we love him; and denounce the irreligious age that so received one of the choicest gifts of heaven. His sun shone as through a tropical tornado, and the pale shadow of death eclipsed it at noon. Tears lay in him and consuming fire, as lightning lurks in the drops of the summer cloud.

"Mahomet, though he had faults, (as who has not?) and though in some respects he had wrong notions, and did wrong acts, was a true heaven-sent prophet. He possessed the mild Arab heart, ardent, clear-seeing. He saw the world given to the worship of mere forms and dead images. He saw the Catholic Church corrupt and idolatrous. He saw, also, that there was reality in man and in nature; and he mourned over the sensual, hollow worship around him. He had deep thoughts and feelings; his imagination was enkindled—he burned with holy desire to impart his feelings to others. He told his wife—she assented; he felt encouraged—became intensely absorbed—felt impressed by a higher power to do something to enlighten and bless his benighted race. When he felt clear upon anything that had agitated his mind, he considered it as a revelation from heaven. And thus, for twelve hundred years, he has been the spiritual guide of millions. And knowing that men then and there were the same as ourselves, we cannot suppose they would have *believed*, lived by, and died by, what was wholly so essentially a lie. Grant that his religion was faulty; but it supplanted one more faulty. Did he take the sword? Let the sect that has been without fault in this respect cast the first stone at the Arab prophet!

"Luther saw errors and shams similar to those which Mahomet saw. He was a sincere, strong-souled man, ready to do battle for truth against kings, and popes, and all earthly powers. He lived at too late

a period of the world to be deemed a prophet, much less a god. The day is passed when the great man will be esteemed, either by his own or succeeding generations, a deity, or even as one directly sent of God. As a priest, he was found faithful in declaring God's will to the people. No dumb dog this! Like all great heroic souls, he would have been content, peaceably and in silence to feed his flock with the sincere milk of the word. He did not covet, he dreaded public warfare with the world around him. But tell my people a lie? Never! by God's help, never!"

Of Christ, Carlyle directly says little or nothing. In one or two instances he appears to start awe-stricken at the very mention of his name, as though nothing but sacred silence became us when the mind rested upon him. In several places he calls him the "Divine Man," the "God-Man;" and phrases of this import are often applied. But unless one is determined to see nothing out of the way in this writer, it must be evident, from all his indirect allusions to Christ, that he views him as a prophet *in the same sense* he considers Mahomet a prophet. He would deem Christ decidedly, almost immeasurably, greater than any other character. "He was not only *nearer* right than other prophets and great men, but he was *wholly* right. He saw clearly into the eternal truth of all things which pertain to man's spiritual nature and destiny. He spoke to the inner souls of men. His words were from the heart, and they reached the heart. His Gospel was triumphant, for it was true; men could see its truth, and *truth seen* will do its work of enlightening and reforming. All systems owe their success, as far as they have any, to their truth, and not to their error. No wonder, then, that the Gospel has done more for the world than any other published religion." We doubt not Carlyle would say all this, and much more, in favour of Christ. The fact that he applies to him the epithets of Divinity, in itself, proves nothing either way. Epithets of this kind are showered bountifully upon numerous individuals in his writings. We must look at the leading features of his belief; and unless we can find him inconsistent with himself, (and we are confident we cannot,) it would be utterly impossible to weave our belief respecting Christ into Carlyle's system of faith. He would heartily laugh at such an attempt.

The question has often been asked, "Why, since Carlyle is so independent a writer, and since the subject of religion, in some form or other, is always in view, why has he not told us, in so many words, what he thinks of Christ, if his opinion here is peculiar?" A fair question, and we shall attempt an answer. Carlyle does not wish to disturb the mind upon this subject. He knows that men will have some system of religion; he knows and he feels that the Christian system, with Christ for its centre, is the best, the only one for civilized society. And he knows another thing; that the great mass of men have neither

the ability nor the inclination to examine that kind of reasoning which he would use; and hence he would consider that only evil could result from laying violent hands upon the commonly received opinions of Christ and his Gospel. He would have Christ revered a thousand-fold more than he now is. It is one of his burdens that men do not see more that is good and god-like in all great men. And there is so little thought in respect to the great mystery of being, that there must be both the exoteric and esoteric doctrines; and did men desire it, it would be impossible to *initiate* the greatest portion. Let the sensuous, statute system stand open for the reception of all; and as fast as they can bear it, let them take the *maximum gradum* into the full effulgence of the sun of Transcendentalism.

We believe that Carlyle would deplore the licentious opinions which his writings are generating. And if he kept the keys of his spiritual temple, he would not admit into its holy of holies one half that are rushing in; and we are sure he would turn out, as too unholy and sensual, some who are profaning it by their presence. He does not wish to pull down, but to build up; this is apparent both in his political and religious opinions. But some of his admirers, being unequal to the task of building up with such ethereal materials, and anxious to show their earnestness to *work*, will do nothing but pull down. Animals know when the proper season for moulting comes; Carlyle would have men as wise, and not set about violently rending asunder their old "garments" till new ones were formed beneath. Neither the snake nor the eagle is guilty of such folly! He would say to his adherents, "If you are initiated—truly *converted*, you will be content to enjoy your heavenly visions in silence: do not disturb those who are not worthy of receiving what is revealed to you; you will do them no good, but injury." In his opinion of Christ, as well as of the natural goodness of the human heart, Carlyle would be classed (if he must be classed at all) among the Unitarians. I think he transcends them—but they claim him, and there is no good ground for disputing the claim.

One other character that finds favour in the eyes of Carlyle must not be omitted: be not astounded, reader, at the incongruity; the man is James Boswell, Johnson's biographer! "Call Boswell as vain as you please, but take care how you sport with him, for he had a noble vein of spirituality in his nature. Why did he so fawningly follow Johnson, at a time when Johnson was a poor, obscure, ill-fed, ill-favoured man? The answer is plain, if you have an eye to see it; he saw, at a time when no other man did see, Johnson's *greatness*. Boswell had reverence in him as well as vanity; and Johnson was in reality the divinest man of his age, and Boswell bowed at his shrine! He only worshipped earlier what all England worshipped at a later day. As a spiritual man, Boswell was one of the first of the age." It would help us in coming to a

correct view of Carlyle's "spirituality," to dwell upon particular individuals concerning whom he has uttered his anathemas; but space will admit of only a word. Byron finds no favour in his sight; for while Byron had talents, "he was only a sickly sentimentalist; his heart was of gall; he did not embrace nature with a warm bosom; he loved nothing that was truly lovely; he hated nothing which deserved hating. All the strings of his heart were ajar—dissonance and not melody was the result. He was *sincere* in nothing. His music stirred, but did not soften and cheer the soul. Beauteous, bountiful, loving nature had no smiles and no blessings for this fallen spirit. He never ascended into the mystery of being farther than to doubt and despair. Reverence, sincere, earnest worship found no place in poor Byron's heart."

Napoleon is admitted with reluctance into his calendar of great men. "We will call him a hero of a low order; for while he had insight into the realities of things, and saw clearly the difference between a *something* and a *no-thing*; while, too, there was red earnest in the man, yet he lacked sincerity—the cardinal quality for a truly heroic man. He became ambitious—too self-conscious, and on the whole had better be consigned to the list of fighting captains."

The class called "gentlemen" comes into his writings for sportive illustrations, or to receive the lashes of irony, and is then dismissed. These, and that species of the human race named "dandies," he considers quite a useless and profitless part of God's creation. The hard-handed, thinly-clad, and scantily-fed day-labourer is infinitely superior and more worthy of our regard. His sympathies are with the poor and the suffering. To see how he handles political demagogues, and all who strive to be noticed by the world, would be amusing and instructive, but out of place here.

Carlyle takes enlarged views of men of all countries, and of all ages; this is a prominent feature of his writings. He is constantly suggesting new trains of thought about *men*. The thousand different aspects which society has assumed; the habits, the dress, the customs, the forms of religion and civil polity, seen in different ages and nations, are no obstacle to his vision. In his eye, all these are but the outward vesture, and he attempts to strip them all off. Beneath all these he sees the same throbbing heart, the same strong desires, the same hopes and fears that he sees in himself. The written creed of man's religion, the laws of his statute-book, are no part of man—often no true index of what man is. Neither in estimating man as a spiritual being would he have us much regard the advancement of science and literature in his age and country, not too rigidly inquire whether he worships in a mosque, pagoda, cathedral, or meeting-house, or in no house at all. The one great, almost sole inquiry should be: What does man *sincerely believe* concerning this universe, and his duty and destiny in it? Know this, and we know what is most worth the

knowing about the man or nation. Now, Carlyle would consider that nation truly religious, (faulty as its religion might be,) which had a sincere, soul-stirring worship; and worship with him is the deep emotion of admiration and wonder. It is the same in kind, whether felt in view of a man or a mountain, a flower or a star, a king, priest, pope, or God. "Did Boswell stand in awe before the giant intellect of Johnson? Did he admire, did he wonder? then did he worship! Did the ancient Icelanders have the same emotions looking at an iceberg? No wonder, then, it was to him a God! Does the beautiful lily of the standing pool excite the like feelings in the soul of the poet? This is the purest devotion! Was Zoroaster awe-stricken as he looked up to the burning orb of day? How should he feel otherwise than that a God was looking down upon him? Was not the ancient Persian right in feeling that every star was an eye of Deity? and, if he felt this, should he not have done homage? If the Norwegians viewed Odin *so much* greater than themselves, are we not to commend them for making him a god? that is, for looking upon him with *infinite* wonder. Even the heartless superficiality of our own time has left a remnant of devotion for those we highly value. Oh that men would *think* deeper! descend beneath the surface of things, and not be deceived and befooled by mere semblance, and formulas, and creeds which are only the outer garment of realities. Simpleton, can you not see the difference between a bit of cloth and a god-inspired soul? Will you call that rich, sensual, tinselled bishop, who divides his time between hunting excursions into Scotland, and feasting and riding about in his gig at home; who fleeces but never feeds his flock; will you call him a *religious* man, destined for heaven, because you occasionally see him pompously going to a Christian church; and consign to eternal night and Orcus the Mussulman, who with a burning, wrapt soul, five times a day most devoutly kneels to Allah? Will you for ever be calling that heathenism and a lie, deserving damnation, which leads its devotee to consecrate all upon its altar, and with a wonder which transcends all your logic, bows before some idol of nature; while those who, with sleepy heads and lifeless spirits, meet in a framed house, and go over a different set of forms, are the only elect of God? Clear thy mind of cant! Does not God look at the heart? But you say, 'Other nations worship false gods.' Very true; they have many erroneous ideas of God; but be assured the image you see is not the thing they worship. They use this only as an aid to the mind; and cannot we believe that their idea of God, in many cases, is as near the reality as the ideas men called Christians form of him? Bethink yourself! what *is* a man's god? is it not the thing he thinks most of, loves most, the thing he wonders at and admires most? If you will look at the subject, you will find as great a diversity of gods in London as in Calcutta or Pekin! The Burmese worship Gaudama; now drop the name, which, is a nothing,

and look at the real thing which they worship. You will find this to be a great, good being, who formerly ruled their ancestors, and gave them great blessings, for which they are 'thankful.' You say, 'The Hindoo worships the Ganges.' Not exactly so. It is not so much water, so much oxygen and hydrogen, but a living spirit that enriches their rice-fields, that he worships; and is it not the true religious soul which sees God in his works? The origin of all you call heathen idolatry was nature-worship—a recognition of God in everything; a God who gave them fruitful land, refreshing showers, a cheering sun, and a spangled heaven. They embraced nature as a kind, and loving, and fruitful mother; they loved her sincerely, ardently; they admired, they wondered, they worshipped. They had not, as we moderns have foolishly attempted to do, *explained* everything; given to this and that some long scientific name, and then called it *understanding* nature; and so ceased to wonder. Science is good, but the soul cannot live upon such bread alone! In child-like simplicity and faith, primitive people looked upon all things; they saw God in all things, and they bowed down and adored. And what grown child in England—take him from the House of Lords—would not instantly down upon his knees, if with all his science and logic, he was to look, for the *first time* in his life, upon the sun rising in all his majesty and glory in a clear eastern sky?

"Do you say, 'These nations have now debased themselves by bowing before mere dead matter?' Not to a much greater extent, I answer, than Christian nations. Christianity is far superior to any other religion, it is exactly right; but a dead formulary named Christianity is just *as dead* a thing as a dead formulary named heathenism. And a spirit moved with devout admiration at God's works in India is just as acceptable to him as though found in England. The fact is, we are not to proceed in this way to know man's spirituality. Do men—does a nation, modern or ancient, here or elsewhere, really feel that they *are* in God's universe? Do they lay it to heart that God is in them and around them—here and everywhere—looking upon them from the heavens over their heads, from the earth beneath their feet? Is the deep fountain of their souls stirred with wonder, admiration, and love? Find we such men, and whether in Scandinavia or in Great Britain, whether in the first or the nineteenth century, I embrace them as true spiritual brothers. Leave the difference in original talent and advancement in science and civilization out of the question; whenever or wherever you find a soul sincere, earnest, in love with nature; feeling the beauty, the poetry, the truthfulness of nature; standing awe-stricken as in the presence of Omniscience; you find a high, noble existence! I demand that he shall be a true man, and not a sham of a man;—one that sees and feels the reality of things, and not the superficial covering of things; and whether he be a Bunyan tinkering his

kettles, a Burns delving the earth or guaging barrels, a Quaker Fox cobbling shoes, a Mahomet changing religions, or a Cromwell changing dynasties, I care not; he is my brother; such a soul is *inspired* in the highest sense of the term. The Memnon statue, which uttered sweetest music when touched with the mellow light of morning, is a true and beautiful symbol of every faithful prophet, poet, and priest. Their light is in the insight of pure reason seeing the 'open secret' of the universe; and touched with this light they give forth music, utter truths in harmony with the eternal principles of nature; and hence the soul of every true man responds. Is not every man, till he becomes dead in the wrappage of forms, something of a poet—of a *Transcendentalist*? Even so. Probably there never was a human heart that had not at times some touch of the poetical, the beautiful in nature. *That* emotion was a *holy* emotion; so far forth he was *religious*. From Job down to the present time man has looked through nature up to God. As science has advanced, the heart, foolishly enough, has ceased to wonder, until man almost begins to think there is nothing to wonder at. He deceives himself with names, and vainly supposes he sees through it all! Silly fool, he begins to think he could make just such a world. In fact, he has actually attempted to make a man and a goose; and fancied he had succeeded with his *goose*, for it would *digest*! He collects some of God's elements, puts them together, and calls it *making* a thing; and then wisely looks around to receive applause for his skill. Ancient people viewed nature as she was—great, animated, wonderful, and reverently bowed before her. David, the Hebrew singer and poet, saw God in everything; all nature was alive to his pious soul, and he called upon mountain, river, tree, and flower, to praise God. 'Let everything that hath life praise him!' All nature was to David what it is to every poetical, religious soul—an *Æolian* harp breathing the sweetest music, and inspiring the heart with devout rapture. He also, and he only, is the man after God's own heart, who hears this music, who feels this rapture.

"Rather than imitate David, the professed ministers of God at this day try to make men devotional by thundering against all sects but their own; forcing their people to swallow a particular creed—some *thirty-nine* 'articles of faith,' as they call them; when probably not one in a hundred of their parishioners is capable of understanding these articles, or ever, any more than the Chinese or Mussulman, undertakes, by personal examination, to try to understand what their teachers say about them. So narrowed and prejudiced has the mind of each religious sect become, that it doubts whether there is any spirituality beyond the precincts of its own ecclesiastical forms. They turn their weapons of warfare against each other; accuse each other of error, perversion of Scripture, of being formal and dead; (and really one might say, for the best of reasons, if they only knew it.) The direct

aim,—the absorbing subject with each sect, or the leaders of it, is to shape, by crampings and stretchings, sometimes with racks and thumb-screws—tropically at last by way of excommunication and cry of heresy, every mind to fit some pre-established creed, as unintelligible to common minds as the Shaster. Our curates and bishops consider their flocks in a thriving condition, provided they are dumb before the shearer, and drive easily into the fold; whereas, if one, having been sheared too close, shivers with cold, or bleats for greener pasturage, such an one must be warmed and nourished by an ecclesiastical hounding, or die by starvation, if it will continue to feed upon the same dry straw threshed for the thousands of time. Spiritual leaders do not lead their flocks by still waters and into green pastures;—give them the sincere milk of the word that they may grow thereby. They are made to digest, at least to swallow and ruminate, the tough beef of knotty logical points of theology; doctrines which have been decided and rescinded some hundred times from Augustine down to Elizabeth. Hence, instead of burning hearts impressed with the infinite nature of duty, and crying out, ‘What shall we do to be saved?’ as in apostolic days, our houses of worship are filled with listless minds and unfeeling hearts. Would that thou wert either cold or hot! thou art neither, therefore I will spue thee out. Better than *so*, give me the wild savage, who, though uncultivated, rough, and looking through strangely diffractive media, sees a great Spirit in the heavens above, in the silent forest, the brook, the flower, and everything around him; and hears his voice sweetly whispering to him in every breeze.”

We have thus endeavoured to exhibit the light in which Carlyle views certain things which bear upon our subject. Without much circumlocution, we saw no other way of doing this than the one the reader has seen;—not by an attempt to imitate his style, (this would be folly,) but by giving some of his thoughts in a very concise form, and somewhat in his spirit and language. Those who have read his works will bear testimony to the veracity of our statements: we have certainly aimed to give a true view of the writer's thoughts, as far as our limits would permit. Extracts could have been made; but isolated passages from Carlyle would be very unsatisfactory as proof, for in this way anything could be proved respecting him; the plan we have taken was more laborious, but better for our present purpose.

Having looked at the religious aspect of certain objects through Carlyle's medium, we think we can pretty confidently state what he is *not*, if we find it difficult to define what he *is*. Much of his writings would seem to show him a most sincere believer in a Divine revelation, and a Christian of the truest, warmest heart. Other passages, together with the whole tenor and spirit of his thoughts in any way bearing upon what is usually termed religion, conclusively show that he is not what the Christian world generally would consider a true believer.

What, then, are Carlyle's religious sentiments? Is he a Pantheist? Is he a Transcendentalist? Infidel? Atheist? Deist? Has he betaken himself to the mysticism of Plato? All these inquiries have been made. It would be easy to prove, by detached passages from his several works, that he is *either* or *all* of these; and as easy, by the same process, to prove he is *neither*. The fact is, we cannot make a Procrustean bed of this sort, and then, by stretchings or clippings, make Carlyle fit it. Shall we call him a religious Eclectic? This is too indefinite for our purposes, although there would be truth in the term. Is he aiming to form a new sect? One would judge otherwise from reading him: certainly that he had no *purposes* of this kind. Yet indirectly this may be the result. Says the review, quoted in the fore part of this article, "Good or bad, Mr. Carlyle's thoughts will be largely adopted within the next twenty years." This cannot apply less to his religious than to his political views.

In respect to the nature of God, of Christ, the inspiration of the Scriptures, religious worship, the sanctions of the Divine law, miracles, regeneration, and kindred topics, Carlyle most manifestly differs from the commonly received opinions. And his views upon these subjects are so expressed, and artfully commingled with them is so much that is true, forcible, sublime, and beautiful, as to render him of all writers, of all ages, the most fearfully dangerous to what has been considered orthodox Christianity. After what has been said, we are prepared somewhat more definitely to state his views upon these points.

The common and the scriptural view of God in Christian communities is this, viz. :—A *Person who governs*, and not a *principle working in nature*, or *nature itself*; a Being of intellect, susceptibility, and will; *separate* from his physical creation, rather than identical with it. Not poetically, figuratively, or in any mysterious transcendental sense, a person, but in reality. He knows, he sees, he feels. He is the Law-giver, the Ruler, and the Judge of his intelligent creatures, a Being who is pleased with the right, and offended with the wrong moral conduct of men. Now Carlyle often receives him as such, but only in a figure. To give force to his thoughts, poetical beauty to his beautiful expressions, Carlyle often endows his God with all the attributes of the Jehovah of the Jews. But his God is a principle; an all-pervading, an all-mighty, infinite It! Except for poetical and rhetorical purposes, nothing more. And in several instances we have found men in the ordinary labours of life, eating of this same spiritual food, ground for their consumption in certain mills for the purpose.

Of Carlyle's view of Christ we have already spoken. He believes the Bible *inspired*, in the same sense that the writings of Dante or Shakspeare are inspired. All thought that is true to nature (and Carlyle means much by this) is inspired thought. Whenever a man's genius is beyond common, and utters true, good, poetic thoughts, he

says we call it ethereal, heavenly, inspired ; it is beyond *us*, we cannot fathom it, and therefore we give it some *supernatural* quality.

All discussion upon what is termed the "plenary inspiration of the Bible" he considers folly, and treats it with a degree of contempt. "*The soul of man* is plenarily inspired, and this should suffice."

He treats what he terms the "logic proof" of Christianity in the same way. "Man's pure reason* will see not only *so much farther* into the hidden realms of truth, but is adapted to provinces where the understanding will essay in vain to penetrate ; hence the believer, if he understand his ground, will never descend to any fencing of this sort."

What Carlyle says of worship, and his "Heroes" is full of it, taken by itself, is very beautiful and truly excellent. But taken, as it surely will be, in connexion with all other kindred topics, its tendency is to make the mind satisfied with a very refined species of idolatry. We have already, perhaps, said enough upon this subject. He often defines worship to be "wonder"—"wonder infinite," to whatever object rendered. How easy would it be to name *devout* men according to Carlyle's notions of devotion, whom the Christian world has had the best of reasons for not considering religious.

He quotes Scripture phrases with much significance, often happily. Bible language, as is the language of all other books ever written, is familiar to him. "Winged words" are his vocation, and no man ever had more, or better for *effect*. Milton's imagery of Paradise is none too strong for him to express the rapturous feelings of the devout soul ; nor Dante's imagery of hell to express the agony of remorse. Upon this subject he has most forcibly uttered what every Universalist minister is for ever trying to utter ; and many a profitable pearl will this class of religious pearl-divers fetch up, together with sea-weed and mud in abundance, from these prolific waters. In a tropical sense, Carlyle believes all the poets and prophets say about heaven and hell. He makes life a most serious concern to mortals ; words were rarely ever put together with more appalling force in favour of right, and in opposition to wrong. Here his notes are the clearest, the strongest, and the most imperative. He throws around the lowest, as well as the highest of mortals, an infinitude, and would make him feel the full weight of his responsibility. Would that there was nothing to counteract the impression.

Upon a future state, he is so Unitarianly general in his forms of expression as to make it difficult to state, with much confidence, his belief. Here he so *transcends* as to leave him in Platonic, or German fog, out of sight of those who yet live in "time and space." We judge, however, that when this "phantasm of a material body and

* We hardly need say, that Carlyle gives to what is termed the "higher reason," the same province in matters of faith as Kant, Coleridge, &c.

world" shall vanish, he supposes we shall enter upon a higher state ; or then the present "*apparent parts*" of the "universal all" will be more or less happily united.

Upon miracles, nothing but the style is Carlyle's ; the thoughts have been often advanced in attempts to answer the arguments in proof of revealed religion.

The account he gives of the "conversion" of his Professor Teufelsdröckh is in keeping with his general theology, and probably was designed to express his view of the doctrine of regeneration. It is the common method of philosophizing upon a most momentous Bible doctrine. No wonder that, in speaking as he has upon this, and almost every other subject touching practical piety, he has "*spoken to the condition*" of so many in New England—particularly in Massachusetts. The Quaker's complaint can cease for some twenty years.

We say what we do know, when we assert that many young men in our seminaries of learning have lost their faith in the Bible, as a special revelation from God, by reading Carlyle. They are captivated by the novelty, the picturesque beauty and sublimity of his thought and diction. His two-edged, quaint, and grotesque expressions soon cease to repel, and actually chain the mind as if spell-bound before this literary Circe. Pride of intellect, the love of originality in many cases, prepare the mind for the reception of the erroneous, together with so much that is true and good in this singular writer. And then few minds, it is apprehended, are entirely and uniformly beyond the precincts of Doubting Castle ; and those who indulge much in sceptical trains of thought must be particularly on their guard, or a parley with Mr. Carlyle will prove fatal.

His writings are, and will continue to be, extensively read. He will have *admirers*, enthusiastic and ridiculous "*thaumaturgic*" imitators. His uncouthness will offend the tastes of some, and he will be thrown down with the cry—"It it so unnatural,"—"All affectation,"—"A jargon of Germanisms," &c. But he will be read, and he may be read with profit. We doubt whether many minds will long continue to be particularly delighted with his peculiarities. The fever will be high, but not continue at its height for a great length of time.

His "*French Revolution*" stands unrivalled as a series of vivid, glowing pictures of that frightful catastrophe. This is Carlyle's master work, and it can be read with great profit, not only for its history, but for its sound reflections. It is the least objectionable of all his writings, on the score of awakening sceptical trains of thought in the mind of the reader. And we believe the bad influence of all his works might be counteracted in a great measure, particularly among the youth in our colleges and seminaries, by a little pains on the part of the instructors. That words of caution are needed here, is but too manifest.

INCIDENTS IN THE LIFE OF JOHN THORNTON, ESQ., THE
PHILANTHROPIST.*(Concluded from Page 221.)*

IN 1773, Mr. Thornton published "The Golden Treasury," and sent a copy of it by the hand of the Rev. Henry Venn, to his friendly critic Mr. Berridge.

This present was acknowledged in the following letter.

"Everton, August 18th, 1773.

"DEAR AND HONOURED SIR,—I have just received your Golden Treasury by the hands of my dear brother of Yelling, and thank you kindly for the pretty little valuable present; it is much improved in its present dress. The Lord bless the work and the Editor. In May I began to itinerate, after a five years' discontinuance through illness, and kept on, though with much feebleness, for two months, when I was seized with a smart attack of my old complaint. I am now, as the world accounts, a scald miserable, but lying at Jesu's gate, and am reduced to a mere Sunday preacher. The Lord be praised that I am not wholly laid aside. What a fund of corruption is lodged in the human heart! Every stripe I receive, my Master's word tells me, I have procured for myself. Lord, I own it; sanctify the rod, and make the furnace purge away my dross. I trust the Lord has taught me to hate sin, and to hunger after righteousness, yet I am often seeking after holiness in such a manner as stiffens my heart, brings a dry and lean soul, and makes my eyes lose the sight of Christ's salvation. This convinces me there is a mystery in the *manner* of obtaining sanctification, that we are not soon acquainted with. We are apt to consider sanctification as a separate work from justification, following after it, and wholly independent of it; whereas they seem to be connected works, and inseparable from each other, one resulting from the other. The clearer sight we get of Christ, and the sweeter views we have of our adoption, the more our hearts are filled with love, joy, peace, and all the fruits of the Spirit, which is sanctification. When Jesus gives a clearer view of his dying love, he always accompanies that view with the graces of the Spirit. The heart is filled at the same time with pardon and holiness, with justification and sanctification: so that if we desire to be holy, we must seek to be happy in the Saviour's love, must seek a *clear* evidence of our adoption, and labour to *keep* it clear. As our views of Christ are more cloudy and discouraging, our bosoms will be more barren of heavenly tempers. A man may be constitutionally meek as the lamb, constitutionally kind as the spaniel, constitutionally cheerful as the lark, and constitutionally modest as the owl; but these are not sanctification. No sweet, humble, heavenly tempers, no sanctifying graces, are found but from the cross. Jesus says, 'He that eateth my flesh, and drinketh my blood, hath (or possesseth) eternal life,' where he sheweth how eternal life (which must comprise the whole of spiritual life) is obtained, viz. by eating his flesh, and drinking his blood, i. e. by feeding on his atonement. Thus all Divine life, and all the precious fruits of it, pardon, peace, and holiness, spring from the cross. And is this not intimated by St. John, when he says, 'One of the soldiers pierced his side, and *forthwith* came there out blood and water?' They did not follow one another, but came out together; the blood betokening pardon, the water sanctification. Carnal men make the water come out first, and the blood follow; they seek a little obedience first, and then hope to have the benefit of the blood. Professors often make the blood come first, and the water follow; i. e. seek first to be justified, and then to be sanctified. But I believe experienced Christians make

the blood and water flow together; get holiness by clear views of the cross, and find eternal life by feeding on the Saviour's flesh and blood. Was not a lamb sacrificed every morning and evening in the Jewish temple? And was not this intended to show us that we must feed on Christ's atonement every day, and derive all our life, the life of peace and holiness, from his death? Upright people are often coming to me with complaints, and telling me that since they received pardon, and have been seeking after sanctification, (as a separate work,) their hearts are become exceeding dry and barren. I ask them how they find their hearts, when Jesus shows his dying love; they tell me, Full of peace, and love, and heavenly temper; then I answer, Jesus hereby shows you, that holiness as well as pardon is to be had from the blood of the cross. Labour, therefore, to get your conscience sprinkled every day with the atoning blood, and sanctification will ensue of course; the blood and the water flow together. When Jesus only gives a smile, and seals some promise on the heart, though it be not the seal of pardon, it occasions a sweet transforming change in the soul; and all fancied sanctification, which does not arise wholly from the blood of the cross, is nothing better than Pharisaism, and if persisted in will end in Pharisaism. For when sanctification is considered as a separate work from justification, and wholly independent of it, by and bye it is considered as a *justifying* work itself, and men profess and preach they are first to be justified by the blood of Christ, and then by their own obedience. Oh, dear Sir, if we would be holy, we must get to the cross, and dwell there; else, notwithstanding all our labour, and diligence, and fasting, and praying, and good works, we shall be yet void of real sanctification, destitute of those humble, sweet, and gracious tempers, which accompany a clear view of the cross. But mere doctrinal knowledge will not give us this view; it only proceeds from a lively faith, wrought in us by the Prince of Life. A legal spirit helpeth forward our mistake in the matter of sanctification. We would fain divide the water from the blood, fain would separate sanctification from justification, that we may make a merit of it, as the *Foundry* people do.* Whereas, if they are inseparably connected, and both pardon and holiness spring from the blood of the cross, the root of merit is dug up thereby, and Christ is all in all. Another thing confirms our mistake, which is, that all heavenly graces are called "fruits of the Spirit." Hence we conclude, that pardon must spring peculiarly from the blood of the cross, and holiness be a separate work of the Spirit. But though all gracious tempers are the Spirit's fruit, yet that fruit is bestowed at the foot of the cross; eternal life is found at Calvary, by eating the Saviour's flesh, and drinking his blood.

"In my pamphlet† I wrote something against what the world calls sincere obedience, and with a twofold view; first, to expose that *insincere* obedience, which is commonly cloaked under the name of sincere obedience, or doing what we can. Secondly, to show that obedience, where it is sincere, and the fruit of the Spirit, is no ground of merit, or cause of justification; and I thought no professor could misunderstand me: but in a letter just received from Mr. Fletcher, he writes thus, 'What you have said about sincere obedience, has touched the apple of God's eye, and is the very core of Antinomianism. You have done your best to disparage sincere obedience, and in a pamphlet (ready for the press) I have freely exposed what you have written.' Then he cries out in a declamatory style, 'For God's sake let us only speak against insincere and Pharisaical obedience.' Indeed I thought I had been writing against insincere obedience throughout the pamphlet, and that every one who had eyes must see it clearly; but I suppose that Mr. Fletcher's spectacles

* "Foundry people"—the people who met at the Old Foundry, City Road, under the ministry of Messrs. Wesley, Fletcher, &c.

† "The Christian World Unmasked."

invert objects, and make people walk with their heads downwards. May the Lord Jesus bring and keep you and yours at the cross, to see and sing the wonders of redeeming love, till you are called up higher, to sing eternal praise with all his saints. Grace, mercy, and peace, be with you, and with your much obliged and affectionate servant,

“ JOHN BERRIDGE.

“ P. S. The papers tell me that the Orphan House in Georgia is burnt down; but the papers are mistaken. It has long ceased to be an Orphan House, and was wholly converted into a Lumber-House for human learning. The first laudable intention was perverted, and God has cast a mark of his displeasure on it. Yet how compassionate the Lord has been to Mr. Whitefield, in sending the fire after his death.”

Mr. Thornton's charitable spirit was alarmed at the tone in which his valued friend spoke of Mr. Fletcher, and he, therefore, wrote to him on this occasion, as he did also on some others, to moderate his spirit. It is due to the memory of Mr. Berridge to record that, when reproved, he always manifested a most becoming temper, and that, many years before his death, he expressed his regret that he had discussed some doctrinal questions in his “ Christian World Unmasked,” in a manner not calculated to conciliate an opponent, and which he proposed to alter, had he published another edition of that book.

The mercantile pursuits of Mr. Thornton gave him opportunities of ascertaining the spiritual destitution of many places in Great Britain and foreign parts, and facilities of forwarding copies of the Scriptures, and other godly books. The following letter, from the pen of Mr. T., addressed to a gentleman at Chester, so commercial in its style, and yet so Christian in its objects, will be read with particular interest, as exhibiting some of the methods he took for the extension of the knowledge of Christ.

“ Clapham, 5th June, 1775.

“ DEAR SIR,—Your acceptable favour of 16th November was partly answered by my letter to the Rev. Mr. Armitage, of 21st February, which I doubt not but he duly received; as also the books forwarded 10th February per Shelly's waggon. I have now to advise you the having sent per the Diligence, Captain Massie, 6 Tuscorora Woman's Speech, 100 Alleine, 100 Golden Treasury, 6 Sibbs's Meditations, 29 Watts's Songs, 30 Omicron's Letters, 1 Glover's Life, with Hints, 18 Bibles, 87 Testaments; which I trust will be acceptable to disperse; and by the same vessel you will receive 200 Welsh Bibles, marked B E, in ten boxes, being part of 500 for the Rev. Mr. Benjamin Evans, of Llanewchllyn, who will write you in what manner he wishes to have them forwarded, and I must beg of you to pay the freight, and any charges that may accrue on these 200, and the remaining 300 to be forwarded. I will reimburse you in the manner you best approve, as soon as you inform me of the amount.

“ I am glad to hear that the books are blessed. The Omicron intended for the Rev. Mr. Williams, at Llanfaithle, in Anglesea, was from the author, the Rev. Mr. Newton, of Olney, who formerly resided at Liverpool. By permission, a new edition is printed for sale, as they are much liked; but all my books go out free, and you are welcome to them, to give away, or to sell to any person that can afford to pay for them, and apply the money to the use of the poor. I have heard lately of Captain Scott's preaching at Lancaster, that I doubt not but he has paid you a visit. Pray

by opportunity remember me affectionately to him. Last year, a serious captain, sailing up the Mediterranean, undertook to drop some books for me, which he did at Gibraltar and Port Mahon; at the latter, Joseph Askwith, a common soldier, preached with great acceptance; the general and officers took offence, and endeavoured to silence him, first by an increase of pay, and when that would not do, by short allowance; and finding all their endeavours fruitless, they recalled him to England. He called to thank me for my books, and I liked his spirit much, so that I cheerfully acquiesced with his request of a further supply of books for the regiment, to make up for his absence. They were directed to a person he, I suppose, thought would be his successor, but God fixed upon another, who seems to have Divine ordination by the letter he wrote me, of which I transmit you a copy.* Joseph Askwith went to visit his aged parents, at Bramley, near Leeds; and when I was at Hull, in March last, a captain going to Halifax and Quebec, with emigrants, being serious, wished for a preacher, and I gave Askwith's direction; but a number of persons in the neighbourhood wrote me a pious comfortable letter, setting forth how much he was owned, and praying that he might not be removed, unless it was clearly the will of God; so he continues in that neighbourhood, and goes as far as Nottingham at times, and I like the account he writes me of his proceedings very well; and I will transcribe to you part of my advice to him, viz:—After an exhortation to humility and watchfulness, "If it shall please God still to prosper you in your labours, you will be in danger from a quarter you, perhaps, at present least think of,—I mean those very people to whom you may be blessed. They will be always ready to tell you of their obligations to you. While you can give God all the glory, their gratitude will be a spur to your endeavours; but if ever you begin to think your success depends on your manner or abilities, pride will be fostered, you will lose your simplicity and dependence on grace, your spiritual children will be a snare to you, and your labours not so successful. God will hereby convince you that the blessing is his own, and

* Mr. Thornton used to have copies of valuable letters made in his counting-house, and sent to his friends. The one referred to is very interesting, but too long for insertion. A passage or two will be interesting. It is dated, "Minorca, 30th March, 1775," and signed, "Luke Haywood, of the Royal," the person whom Mr. Thornton thought had received "Divine ordination." He states, that the church of Christ on the island were all of the army; but Joseph Askwith had been the instrument God had been pleased to make use of to bring most of them to himself; that "he was beloved by the people of God in this place, and we think it would be the greatest blessing we could enjoy under Christ to have him again amongst us. For, indeed, he was a remarkable servant of God—his life was one continued sermon; for he preached the Gospel not only with his tongue, but in his life and conversation. He was very laborious night and day, insomuch that many times, through great labour and fatigue, he has fallen asleep upon his knees. I have known him go and preach the word of God when his body has been so weak and disordered by sickness, that he has been supported by two to the house and back again. I believe he scarcely ever lies on his bed, without rising and wrestling with God for his church. The Lord revealed much of his mind to him, and gave him much knowledge in the Scriptures; and for my part, I never knew any one that enjoyed such great nearness to the Lord. His faith was firm, his love to God and his people was one continued blaze. He was humble like a child, temperate in all things; he was of a sympathizing spirit towards them that were in distress; in short, he left a sweet savour of Christ wherever he came." It would be interesting to know more of the history of this devoted man.

you but the instrument. You will be among different sets of professors, each of which, you will find, has some narrowing peculiarity of their own, and will want to get you of their party; should you be prevailed on herein, you will be too closely attached to some, and too bitter against others. Party-spirit eats out the spirit of love, as formality in worship extinguishes the spirit of devotion. I would wish you to go upon a large plan, and avoid particularities as much as possible. A convert to opinions is of no consequence, but a convert to real godliness is a great character. You will find many excellent persons among all religious sects; but where you see the most humility, meekness, self-denial, &c., there is the greatest power of grace; and what you see commendable, imitate and encourage, and what is otherwise, let no name or distinction extort your approbation of.

"And now may the Lord Jesus be present with you, in all your assemblies, and give you all abundance of wisdom and grace; and when we are praising God in heaven, may our dear friends and children be praising him on earth, till we all meet in glory.

"I am always, dear Sir, yours affectionately,

"JOHN THORNTON."

Mr. Thornton devoted a large amount of money to the purchase of advowsons, which gave him the opportunity of presenting church livings to some eminently holy and devoted ministers of Christ. In 1775, he presented his brother-in-law, Dr. Conyers, to the living of St. Paul's, Deptford; and in three or four years after, he gave his valued friend, the Rev. John Newton, of Olney, the rectory of St. Mary Woolnoth, London. It was mainly through Mr. Thornton's influence that Mr. Romaine was elected, and finally inducted, to the living of St. Anne's, Blackfriars; and the same generous patron secured a faithful preacher for several large towns and populous villages in the country.

"You know, perhaps," said the Rev. Mr. Storey, of St. Peter's, Colchester, in a letter to Mr. Wilberforce, "that I entered upon my labours here, under the kind and affectionate patronage of Mr. J. Thornton, who treated me with almost parental consideration, saying to this effect:—'By receiving such company as may wish to come about you, your expenses may rather exceed your income; but never mind that: tell me how you stand at the year's end, and I will help you out.' This was a most liberal offer, intended to free us from all undue anxiety, of which I never intended to avail myself. But coming down to Colchester the next summer, he asked me what we owed. On replying, 'Very little,' he put a red purse into my hands, with twenty guineas, and said, 'If you want more, you shall have it.' I replied with, tears of gratitude, 'It is enough.' Seeing me delicate in my health, and wanting exercise, he afterwards sent me a horse, and now and then inclosed me ten pounds to help to keep it."*

The Rev. Thomas Pentycross was a gifted and godly clergyman, whose circumstances and zeal made him a very suitable object for Mr. Thornton's benevolence. The living of St. Mary's, Wallingford, falling

* Wilberforce's Correspondence, vol. ii. p. 150.

vacant, it was difficult to find a clergyman who would accept it, as in point of fact there were no revenues upon which any one could live. Through the agency of Mr. Romaine, the services of Mr. Pentycross were secured, and by voluntarism *ab extra*; for the people were too ungrateful or too poor to do much. Mr. Thornton was one of Mr. P.'s friends, and the following letter to him contains a record of his personal gratitude and ministerial success.

"Wallingford, Berks, July 28th, 1783.

"VERY DEAR SIR,—Your most princely present to me and my people came safe to hand, and claims unspeakably more thanks than I am able to give.

"Since I wrote last, I have found out five more persons under great spiritual impressions. We never saw it on this wise. The people of God are all wondering and rejoicing at the marvellous things doing for us in the land of Ham.

"And let me tell you for your comfort, that half a year ago, a most gracious woman died near us, in very great triumph, who was first awakened in reading one of your 'Alleine's Alarm' sent me some years ago. It convinced her, by the Spirit, that she was totally wrong, and a great Pharisee, as she was; that she was an entire stranger to the spiritual religion of the heart. She came, in consequence of this, to Wallingford, walked uprightly, but tremblingly, till she came to die; when all her fears vanished, and the Redeemer kissed her soul away into eternal glory. Her assurance and praises, as she lay expiring, were inexpressibly sweet and precious. No doubt, at the last day, you will hear of many such seals to your labours of love and liberality to the saints.

"Many thanks for the letters sent me. One, I think, without a name, came from (by the style) Mr. Bridges, sometime curate of North Moreton, about four miles from this place.

"The Professor of Civil Law is, I presume, that blustering Yorkshire lad, who came to Cambridge when I was there, with little more than desires after Christ; but the smoking flax, as usual, is blown into a flame.

"One of the ministers in the town of Cambridge, Mr. Simeon, is a son of a wealthy and respectable lawyer, at Reading, in Berkshire, whom, when he comes hither to see his father, I hope to see in my pulpit; and the more so, as his father desires him earnestly not to preach in Reading, through shame of the Gospel. If you know him, can you render me the service of mentioning to him my expectations?

"Among the rest, I trust my own servant is lately awakened. For, from a most sullen and morose temper, she is become sweetly meek and affectionate, and is weeping after an interest in Christ.

"Such is the appearance of things here, that the mayor told me the other day, he believed the world was going to be altered, and the thousand years beginning of Christ's spiritual advent upon earth. Only Satan rages; for the clergy preach, and the bishop, distant only half a mile, gives charges, both abusively. Where the great door and effectual is opened, there must be many adversaries. Parents are brutal to their own children, locking them up, and asking what sin they can have committed to deserve such tears and concern.

"Praise God, from whom all blessings flow, praise him in the highest. Join your praises, dear Sir, to your prayers, on my and my people's behalf, and believe me ever sensibly bound to be, my most liberal patron's truly respectful, and very grateful servant,

"THOMAS PENTYCROSS.

"P. S. I hope Dr. Conyers and Mr. Newton, to whom my humble respects, have been told the good tidings of the new work amongst us."

But while Mr. Thornton employed his money to further the preaching of the Gospel within the walls of the establishment, he was by no means disposed to restrict his benevolence to its ministers. When the excellent Cornelius Winter thought of entering the Episcopal church, Mr. Thornton refused to give him any help in procuring orders, but afterwards became his liberal friend, assisting him both in his capacity as a minister and a tutor. Indeed, it was by Mr. Thornton's suggestion that the late highly esteemed Mr. Griffin, of Portsea, was received as a student into Mr. Winter's family. "He would sometimes invite me to London," says Mr. Winter, "and require from me the service of chaplain." By his munificence my wants have often been supplied, and I have also been enabled to relieve the wants of others."*

Evangelical Dissenters, therefore, shared in his spiritual fellowship and Christian bounty. He frequently went to the meeting-houses at Clapham, Tooting, and Hull, and the families of Mr. Bowden and Mr. Lambert, of the latter places, were often cheered by his visits, and aided by his bounty.

The habits of business which had been early formed by Mr. Thornton, eminently fitted him to advise in cases of difficulty. His friendship was in this, as also in a pecuniary way, highly useful to the Countess of Huntingdon. The zeal and Christian enterprise of that devoted lady often involved her in transactions which required that knowledge of mankind that it may be supposed an eminent merchant of London possessed; and thus, in her highly interesting Memoirs, there are several incidents mentioned of Mr. Thornton's kindness, particularly in aiding her in the suit about Spa Fields Chapel, and the vicarage of Aldwinkle.†

In the establishment of the College now at Cheshunt, the countess received very liberal aid from Mr. Thornton, who gave her ladyship towards it two donations of £500 each.

So interested was this devoted man in the training of godly young men for the Christian ministry, that at the formation of the academy at Newport Pagnel, he generously offered to undertake the entire charge of its maintenance; and writing to the venerable and Rev. William Bull, pastor of the Congregational church in that town, who was the tutor, he says, "When you want money, remember I am your banker, and you may draw freely."‡

* Jay's Life of Winter, p. 152.

† The Editor would avail himself of this reference to "The Life and Times of Selina, Countess of Huntingdon," (2 vols. 8vo.) to state that it is one of the most industrious and interesting biographical compilations of the day, combining more information about the Calvinistic Methodists, within and without the national church, than has ever been before brought together; and that it only requires a good index to make it a most useful as it is a truly instructive book.

‡ Vide Congregational Magazine, 1831, p. 397.

However prosperous, useful, or holy, his people may be, it is a principle of the government of God that they should learn that this is not their rest. This Mr. Thornton was called to realize, in the death of his excellent partner. The following letter from the Rev. J. Berridge on that event, is very characteristic and interesting.

"Everton, November 15th, 1785.

"DEAR AND HON. SIR,—On Friday last I had a note from Mr. Venn, which acquaints me with the loss of your partner, who, I find, expired suddenly after a long illness. She had lived to see her daughter married to a peer, and her three sons seated in the House of Commons, and then is quickly removed.* What a bubble is human honour, and what a toy is human joy! Happy is he, whose hope the Lord is, and whose heart crieth out for the living God. Creature comforts may fail him, but the God of consolation will be with him; and when human cisterns yield no water, he may drink of the river that waters the throne of God. Your partner's absence will make the house look dreary, and household matters move heavily, for she was a right spring of economics; but when the rib is gone, you must lean firmer on your staff. Ps. xxiii. You may now, perhaps, think of drawing yourself into less compass; a desirable thing for an aged pilgrim, who is going home, and glad to drop encumbrances, having no more house-room, garden, or servants, than are really needful. Youth without grace wants every earthly embellishment; but a gracious heart and hoary hairs cry out for communion with God, and says, Nothing on earth can I desire in comparison with him. What a mercy you need not fly to worldly amusements for relief, and run away from yourself to find comfort! Along with plenty of this world's husks, the prodigal's food, God has bestowed a pearl upon you, which createth an appetite for spiritual cheer, and bringeth royal dainties into the bosom. May this season of mourning be sweetened with a sense of the Lord's presence, bringing many tokens of fatherly love, and sanctifying the visitation by drawing the heart more vigorously unto God, and fixing it on him. I have been ill for three months, and my body is wasted and weakened pretty much. My disorder seems to be asthmatic, and is attended with a deep cough and much phlegm. For two Sundays I was kept from my pulpit, but, through mercy, I am now able to preach once a week. My appetite is better, and I sleep better, but am feeble still. May your children, along with this world's tawdry honour, partake of the true honour, by being adopted into God's family, and made the sons and

* The following particulars respecting some members of Mr. Thornton's family, may be interesting. *Jane* was married 11th August, 1784, to Lord Balgonie, eldest son of the Earl of Leven and Melville, who succeeded to his father's title, 9th June, 1802. The countess died 13th February, 1818. The writer has not been able to collect any important particulars respecting the sons, except of the third and youngest, *Henry Thornton*. That truly excellent man was first elected member of parliament for the borough of Southwark, in 1783. He sat in parliament for more than thirty years. He was author of "An Inquiry into the Nature and Effects of the Paper Credit of Great Britain;" founder and chairman of the Sierra Leone Company; and a partner in the house of Down, Thornton, & Fere. "A more upright, independent, and truly virtuous man has never adorned the senate. While in private life, he was one of the most splendid ornaments of society." *Gentleman's Magazine*, vol. lxxxv. p. 182. He served the God of his fathers; and died in the hope of the Gospel, January 17th, 1815. There are many affecting references to his death and character in *Wilberforce's Life and Letters*.

daughters of the Most High. Jesus's grace and peace be with you, and with your affectionate and dutiful servant,

"JOHN BERRIDGE."

But while Mr. Thornton diffused abroad his Christian influence, he was not forgetful to exert it in his own family, and in his own house. In that family circle there was one who was destined to exert a powerful influence on the religion of his country and his age. That young man, so amiable, accomplished, and eloquent, "only lacked one thing," to make him the ornament and honour of his house. Doubtless young Wilberforce had often smiled at the puritanical plainness of his relative at Clapham; but now that a work of grace had commenced on his own heart, he could exclaim, "How unaffectedly happy he is; oh that I were like him!"

Mr. Newton, having had an interview with this young inquirer, gladly informed his aged relative at Clapham of the state of his mind, and the following letter was therefore addressed to Mr. Wilberforce:—

"Clapham, Dec. 24th, 1785.

"MY DEAR SIR,—You may easier conceive than I can express the satisfaction I had from a few minutes' conversation with Mr. Newton yesterday afternoon. As in nature so in grace, what comes very quickly forward rarely abides long: I am aware of your difficulties, which call for great prudence and caution. Those that believe shall not make haste, but be content to go God's pace, and to watch the leadings of his providence, as of the pillar and the cloud formerly. There is a danger in running from church to church to hear; more profit is obtained under one or two ministers. You cannot be too wary in forming connexions. The fewer new friends, perhaps, the better. I shall at any time be glad to see you here, and can quarter you, and let you be as retired as possible, and hope we shall never be on a footing of ceremony.

"I am, very dear Sir, your most devoted kinsman,

"JOHN THORNTON."*

Mr. Wilberforce visited Clapham, and records it in his diary, which though a brief is a pleasing testimony to the manner and worth of the philanthropist:—"January 3rd, went to Mr. Thornton's: dined with them—J. Thornton perfectly happy and composed. I will go there as often as I dare anywhere."†

In the summer of 1787, Mr. Thornton made a tour to the west of England, in company with the venerable Mr. Bull, of Newport Pagnel, and his son, Thomas Palmer Bull, now the senior pastor of the church over which his father presided.

While on this journey, Mr. Newton wrote to him the two following letters, which are valuable, not only for the facts they embody, but as they illustrate the kind of intercourse which those holy men kept up, and which doubtless was one element of their moral power in their generation.

* Life of Wilberforce, vol. i. pp. 103, 104.

† Ibid, vol. i. p. 104.

"MY DEAREST SIR,—It seems high time to make you such a visit as is in my power. The distance of a hundred or two of miles is nothing to those who, though absent in body, can be present in spirit. The throne of grace is a central point, where all the children of God who are scattered abroad can daily meet. And we can single out from the multitude a few whom we dearly love, and to whom we are greatly obliged, and hold a more distinct and particular communion with them, while we have some general feeling and intercourse with all the members of the one body. The communion of saints is an article in our creed. But what do we mean by it? I believe that all the saints partake of one and the same life, aim at one and the same end, and have their eyes and hearts supremely fixed upon one and the same object. From this union there results a communion, every member with their Head, and all the members with each other. Though this fellowship (with those who are absent) does not fall under the cognizance of sense, faith knows it is a reality. We are led to pray for many, and there are many praying for us, whom we shall never see or know in this world. Now prayer is not a vain thing; effectual fervent prayer availeth much. In this way all the members are helped by and help each other. And especially they who are connected in friendship, who have taken sweet counsel together, and have a knowledge of each other's affairs, feel that their mutual sympathy is not suspended, yea, perhaps not weakened, but rather heightened by absence. While you are abroad, I travel with you, though by guess, participate in your satisfaction, and likewise feel anxieties for you, which, though probably you do not feel for yourself, have a tendency to quicken my prayers for you. And I rejoice in the hope that this letter will find you in tolerable health and good spirits. At the same time I can allot a share of my fellow-feelings to those who travel with you.

"You probably have more frequent and certain intelligence of Mrs. Wilberforce than I can give you. I saw her on Friday, but at the distance of Blackheath I cannot see her often. She was then sensibly better, her leg having discharged abundance of water for two or three days together, which the apothecary hoped might prove a crisis in her favour. She was in bed, but was cheerful. I was with her more than half an hour, expounded a psalm, prayed, and left her very comfortable. Mr. Wilberforce had been there on Wednesday, and had likewise prayed with her, and the servants thought that she grew better from the time of his visit. Her affection for him being so great, the circumstance of his praying by her bed-side must doubtless be very pleasing to her. If it be the Lord's pleasure, though she has been brought so low, she shall live and not die; if otherwise, she will obtain a happy dismission from every evil, and the loss to her friends will be her unspeakable gain.

"We are much as usual; Mrs. Newton has been remarkably well for a week or two, but to-day she has a return of her sick head-ache, and can neither sit up nor speak. These changes that we pass through, though painful, are salutary, if sanctified. Though we are tenants at will, we are not turned out of doors without warning, but are followed with frequent intimations that this is not our rest, and cannot be long our residence. The great change must come, and these smaller changes are sent to advance our meetness for it, to draw our thoughts from the things we are so soon to leave, and to raise them to the state which is before us. Oh, what cause of thankfulness, my dear Sir, that as age and its attendant infirmities advance upon us, and all temporal comforts are either successively failing, or losing their relish, we have a good hope through grace, and can look forward to an hereafter without trembling or reluctance. He who once we knew not, but has since made himself known to us—he who pitied us when we were wandering, and was found of us when we sought him not—he who taught and enabled us to commit ourselves to him, and has been our gracious and faithful Shepherd thus far—he will be with us to the end, our guide and guard even to death; and when flesh and heart shall faint, the strength of

our heart and our portion for ever. Yes, they who believe in him shall never die. With respect to them death has lost its sting; its nature and its name is changed. They fall asleep, they have done with the labours, and cares, and sorrows, of this world—they shall shut their eyes upon pain, and grief, and sin, but they open them again instantly, they awake in the presence of God and the Lamb, they pass from death to life, from conflict to triumph. Oh could we see their numbers, in white robes, with harps of gold, and palms of victory, and crowns of life upon their heads, should we not long to be among them, to see him whom not having yet seen, we have received grace to love? should not we long to be among them to join their songs, and to share their joys? Well, nothing less than this we hope for—nothing less than this he is preparing for his followers. He will have them with him to behold his glory. They shall see him as he is, and be like him. What, then, remains but that, looking to him for renewed strength, we address ourselves simply to do the work of the day in its day, and cheerfully leave to-morrow and all its concerns in his hands—waiting patiently for the hour of our dismissal, when it shall be said unto us—‘Come up hither.’

“I inquire daily after you at the counting-house, but I hope in some hour of leisure to be favoured with a letter which I may call my own. And if you please to lay your commands upon Mr. Bull to write to me, he will obey you, and I will try to persuade myself it was his own act and deed. Mr. Brewer* called while I was writing, inquired after you, and was glad to hear you were well.

“Could I be with you for a day in some of your stations, how should I enjoy it! I love to wander upon a high hill, or to creep under the rocks and cliffs upon the sea-shore! But let me be content. The prospect I have from St. Mary’s pulpit on a Sunday evening is more pleasant than I could find in Cornwall; and when the congregation sing as with one heart and one mouth, I can do without the singing of the birds in the woods, though that music would delight me if I could have it.

“We join in a tender of our best respects to you, and love to Mr. Bull and the little Bull Thomas.

“I am, dearest Sir, your most obedient, and obliged, and affectionate servant,

“24th July, 1787.

“JOHN NEWTON.”

“MY DEAREST SIR,—You would have heard from me again before now, but that I likewise have been travelling, though upon a smaller scale than you. One week to Stanmore, where I staid the Sunday, Mr. Gambier supplying my place at St. Mary’s. Last week we went to Beckenham; on my return from thence on Saturday, I found your obliging favour, for which I beg you to accept my best thanks.

“And surely I am bound to praise the Lord for preserving you to the extent of your progress, and so far on your return homeward; may he graciously bring you and all with you, in safety and in good health to us again. I am thankful, likewise, that Mr. Bull, his son Thomas, and their horses, escaped from the jaws of the deceitful, devouring bog. Such is the way of sin, which we naturally prefer to the ways of wisdom; the eye is tempted by a surface apparently pleasing, and we go on heedlessly, till all at once footing fails, and we sink, and but for the undeserved assistance of an Almighty arm, should sink to rise no more. What cause have I to wonder, love, and praise, when I recollect the situation I was once in! Adored be

* Pastor of the ancient Congregational church at Stepney, now under the care of the Rev. Dr. Fletcher.

the grace which plucked me out, and set my feet in the path of peace—that straight and sure highway of salvation, which leads across this miry wilderness, and which has a wonderful virtue so to recruit the strength and spirits of the traveller, that the farther he goes the more able is he to go on.

“Between Plymouth and Dartmouth I suppose you went through a town called Madbury. So did I in March, 1745, and about a mile on this side I was stopped by a party of soldiers, and carried back to Plymouth, as a deserter. That was a memorable day, and a memorable spot. My whole future life turned upon that hinge. I expected to have been with my father, at Torbay, in two or three hours more. I have not forgotten, I ought never to forget, how my vile heart was filled with rage, madness, and blasphemy, at the disappointment. But the Lord, whom I defied, was even leading me by a way which I knew not. He was determined to save in defiance of myself, and therefore crossed all my schemes; and though he suffered me for a while to reap the fruit of my own devices, he passed by me and bid me live, and at length delivered me from my misery, and from the power of my enemy. Though I was born within about a mile of St. Mary Woolnoth, I had to traverse many thousands, yea scores of thousands of miles, before I reached it; but because the Lord was on my side, I passed through numberless dangers by land and by sea unhurt, and am still alive to speak of his goodness.

“I am glad you met Mr. Wilberforce, and glad you mentioned him, as I had heard nothing of him for some time. I trust he is raised up for great good, and therefore whether I hear of him or not, I consider him as under the care and protection of the Great Shepherd.

“Mr. Henry Thornton favoured me with a sight of Mr. Bull’s letter copied in your hand. I was pleased to find he wrote in such good spirits, and have some hopes he will leave all his complaints and apprehensions behind him, and come home a new man. But his letter to me is in rather a different strain, and tells me that he is weak and enervated, and I know not what. Perhaps he had not his pipe in his mouth when he wrote it, or one might be written in the morning, and the other in the afternoon.

“Poor Mr. Turley’s trial with his son must be very great. Various are the afflictions with which believers are exercised in this world, but they will all cease soon. The case of disobedient children, who take evil ways, must be peculiarly cutting to the breast of a parent.

“I was much startled at the unexpected death of Dr. Peckwell. Had he died like Dr. Conyers, in the pulpit, and the whole of his course had been equally exemplary and consistent, I should have been less affected. How glad should I be to be assured that some things I formerly heard were not true. His funeral sermon was preached on Sunday, by Mr. Grove, both at Tottenham Court and at the Tabernacle. I am told there was a much greater number of people assembled at both than the places could hold, and that there was some rude behaviour. An eager desire to hear what will be said of a worm after he is gone will bring multitudes out, who will seldom attend upon any other occasion. He was certainly an able man, and very popular. It is now of small moment to him what people think of him. These sudden strokes are a loud call to all surviving ministers to watch and pray, that whenever the summons shall come, it may find us in the path of duty, and diligently employed about our Lord’s business. Happy are they who shall be found ready, like a ship in a foreign port, with all on board, and only waiting for the wind, which is to waft her home.

“Dr. Benamer has paid me £2 10s. on your account, which I keep in hand till I have the pleasure of seeing you. I hope to answer Mr. Bull before you leave

Exmouth; but I am so much taken up, that I often cannot find time to write a letter for many days together.

"May the good Spirit and good providence of the Lord comfort and protect you while abroad. I long to see you amongst us again. I pray that your journey may confirm your health, and prove an occasion of good to many. We unite in a tender of our best respects to you, with love to Mr. Bull, and Bull, junior.

"I am, dearest Sir, your most obliged and obedient servant,

"28th August, 1787.

"JOHN NEWTON."

And now it only remains to present the reader with a few facts which have been gleaned concerning the departure of this excellent saint. In the autumn of 1790 his health began to decline, so as to excite the apprehension of his old friend, the Rev. Rowland Hill. Still he was able to receive a visit from Mr. Bull, of Newport; but afterwards went to Bath, and it was in that city he died. The nurse who attended him told Mr. Venn that—"to see the sons, the day before he died, weeping tears of grief and love, and to hear the dying saint affectionately exhort and press each to hold fast the faith, and to lead the life of a Christian, was to the last degree affecting. They asked him whether he was now happy. 'Yes,' said he, 'happy in Jesus: all things are as well as they can be!' And the last words he was able to articulate were—'Precious, precious ——!' *Jesus* would have been added, but his breath failed." Well might his son, Mr. Samuel Thornton, say—"I earnestly pray that his children may follow his faith and practice; and may their end be like *his*!—which was indeed glorious, through the power of HIM who hath conquered death and the grave."*

"I have very sensibly felt," says Mr. Venn, "the loss of my old, affectionate friend, John Thornton, after an intimacy of thirty-six years, from his first receiving Christ till he took his departure with a convoy of angels, to see Him who so long had been all his salvation and all his desire. Few of the followers of the Lamb, it may be very truly said, have ever done more to feed the hungry, clothe the naked, and help all that suffer adversity; and to spread the savour of the knowledge of Christ crucified."

Mr. Newton, in his account of the last illness of his beloved wife, mentions the following affecting circumstance:—

"One of the last sensible concerns she felt respecting this world was, when my honoured friend, patron, and benefactor, the late John Thornton, Esq., of Clapham, was removed to a *better*. She revered and regarded him, I believe more than she did any person upon earth; and she had reason. Few had nearer access to know and admire his character; and perhaps none were under greater, if equal obligations to him than we. She heard of his illness, but was always afraid to

* Life of the Rev. H. Venn, pp. 489—493.

inquire after the event ; nor should I have ventured to inform her, but that the occasion requiring me to leave her for four or five hours when I hardly expected to find her alive on my return, I was constrained to give her the reason of my absence. She eagerly replied—‘ Go by all means ; I would not have you stay with me upon any consideration.’ I put the funeral ring I was favoured with into her hands : she put it first to her lips, and then to her eyes, bedewing it with her tears. I trust they soon met again ; but she survived him more than a month.”*

Mr. Wilberforce thus refers to the bereavement in his journal :—
 “ Heard that on Sunday morning, at Bath, died all that was mortal of John Thornton. His character is so well known that it is scarcely necessary to attempt its delineation. It may be useful however to state, that it was by living with great simplicity of intention and conduct in the practice of a Christian life, more than any superiority of understanding or of knowledge, that he rendered his name illustrious in the view of all the most respectable part of his contemporaries. He had a counting-house in London, and a handsome villa at Clapham. He anticipated the disposition and pursuits of the succeeding generation. He devoted large sums annually to charitable purposes, especially to the promotion of the cause of religion, both in his own and other countries. He assisted many clergymen, enabling them to live in comfort, and to practise a useful hospitality. His personal habits were remarkably simple. His dinner hour was two o’clock. He generally attended public worship at some church or Episcopalian chapel several evenings in the week, and would often sit up to a late hour in his own study at the top of the house engaged in religious exercises. He died without a groan or a struggle, and in full view of glory.”†

The extent of his property, and consequently of his bounty, has been much exaggerated. Mr. Venn says that “ during his life he gave away in acts of love and mercy £150,000, or an estate of £6000 a year. He died worth no more than £150,000.” Space will not permit the transcription of his character as drawn by the able pen of the Rev. Richard Cecil,‡ and we must close this imperfect sketch in the words of the poet Cowper, who had tasted of his bounty :—

“ Thy bounties all were Christian, and I make
 This record of thee for the Gospel’s sake ;
 That the incredulous themselves may see
 Its use and power exemplified in thee.”

* Appendix to Letters to a Wife, p. 274.

† Life of Wilberforce, vol. i. p. 783.

‡ Vide his Memoirs of the Rev. John Newton.

SECOND REPLY OF W. S. TO MR. CONDER'S "FURTHER
REMARKS ON COLOSSIANS II. 16, 17."

DEAR SIR,—In my former reply I carefully examined your objections to my exposition of this portion of Scripture, and found no reason to alter my previous conclusions on the subject; namely, that under the Christian dispensation the original Sabbath has been abolished, and that no other has by divine appointment been substituted in its place. If this is the fact, the remaining points of the controversy between us may be regarded as virtually decided. For, if the Sabbath is a variable, and consequently a positive institution, it cannot form a part of the moral law, which is essentially immutable; neither can the Decalogue which enjoins such an institution be a simple transcript, or, as you term it,—"*a statutory enactment* of that law."—In like manner, if the Sabbath has been abrogated by the Christian dispensation, it cannot be reinstated as a divine ordinance by appealing to former dispensations long since obsolete, nor to the supposed practice of the apostles in opposition to their inspired writings. That I may not, however, expose myself to the charge of dogmatism, or of treating your arguments with disrespect, I shall not dispose of them in this summary way, but shall give them a fair and distinct consideration. It must, at the same time, be obvious that the narrow limits prescribed to dissertations of this kind do not allow of more than the principal points at issue being fully demonstrated; whilst many subordinate ones, although perhaps equally true, are necessarily left unsupported. For a similar reason I must decline taking notice of your remarks on the duty and importance of public worship, countenanced as they are by the authority of GIBBON the historian, since they appear to me irrelevant to the present inquiry; which is not whether God is to be worshipped, nor even whether the Christian Sabbath is to be observed, but simply whether it is a divine or a human institution.

The first question to be reviewed regards the identity of the scriptural Sabbath. You and others contend that the fourth commandment of the Decalogue comprehends the Christian as well as the Jewish Sabbath; or rather, that it establishes a sort of general sabbatical principle, which consecrates one day in seven to religious purposes, but leaves the particular day to be separately determined. In accordance with this principle, you observe that—"the first day of every seven is as much a seventh day, in the spirit of the fourth commandment, as the last;"—and that,—"*if we have been delivered from the Mosaic yoke, it is in order that, in respect to the fourth commandment as well as all the rest, we should serve God—in newness of spirit, not in the oldness of the letter.*"—I, on the contrary, maintain that, with the exception of a few instances in the Old Testament where the same

name is by analogy applied to other holy days, there is but one Sabbath known to the Scripture, namely, the seventh-day Sabbath of the Jews; and that by the Mosaic law all other Sabbaths are not merely unauthorized, but prohibited. Let us endeavour to ascertain on which side the truth lies. That the Sabbath of the Decalogue was the seventh day of the week in regular succession from the creation of the world, and intended to commemorate that stupendous event, is placed beyond a doubt by the terms of the enactment, which it may be useful here to recite.—“Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day *is* the Sabbath of the Lord thy God. *In it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates. For, *in* six days the Lord made heaven, and earth, the sea, and all that in them *is*, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.”—Exodus, xx. 8—11. From this and similar passages it is manifest that the seventh, or last day of the week was by divine command originally appointed to be THE SABBATH for a remarkable and peculiar reason, which precludes the possibility of any other day taking its place; and that, unless in cases specially excepted, the remaining six days, including the first day of the week, or Christian Sabbath, were by the same authority declared to be common, or working days; so that there is in fact no room for the application of any general sabbatical principle, and accordingly no such principle is to be found in the Bible. I have said—“that the first day of the week is one of those on which men are by the Decalogue as positively directed to work, as on the seventh day they are commanded to rest.”—You ridicule this statement, as—“an exposition of the commandment at variance with common sense;”—and ask,—“Did all the Jews work throughout the six days?”—I answer that this statement is not an exposition of the commandment at all, but the commandment itself, which repeats the same language in several other places besides that above cited; for example,—“Six days thou shalt work, but on the seventh day thou shalt rest; in earing-time and in harvest thou shalt rest; Six days shall work be done, but on the seventh day there shall be to you a holy-day, a Sabbath of rest to the Lord; Six days thou shalt labour, and do all thy work, but the seventh day *is* the Sabbath of the Lord thy God; Thus saith the Lord God;—The gate of the inner court that looketh towards the east shall be shut THE SIX WORKING DAYS, but on the Sabbath it shall be opened.”—Exodus xxiii. 12; xxxi. 15; xxxiv. 21; xxxv. 2; Levit. xxiii. 3; Deut. v. 12—15; Ezek. xlvi. 1, &c. You will perceive, Sir, that your ridicule is misplaced; since it falls, not on me, but on Moses, or rather on the divine Legislator of whom Moses was the amanuensis. I therefore respectfully recommend you to withdraw

it, and in future to be more sparing of your appeals to—"common sense;"—lest, by too indiscriminate a repetition of them, your readers should be induced to doubt either the genuineness, or the competency of the qualification to which you so frequently lay claim. On reflection, you will doubtless acknowledge that, as the great majority of mankind are under the necessity of working either with their minds or their bodies, the divine command, although expressed in popular language, is sufficiently intelligible, and perfectly free from objection.

I must also beg to remark that your principle of interpreting Scripture by—"the spirit,"—rather than by—"the letter,"—is unavailable for a purpose of such magnitude as that under consideration; besides being founded on a misapplication of those terms as employed by the apostle PAUL. For, when he declares,—["God] hath qualified us [to be] ministers of the new covenant, not of the written [covenant,] but of the spiritual [one,] for the written [covenant] killeth, but the spiritual [one] giveth life,"—he evidently intends to distinguish, not between the literal and the virtual import of a document, but between the two covenants, the Law and the Gospel.—Rom. ii. 25—29; 2 Cor. iii. 4—9.* The principle is, moreover, extremely liable to abuse; and, unless carefully guarded, may easily be perverted, as has often been the case, to the introduction of human opinions in the place of divine revelation. I therefore strongly protest against the right, assumed by yourself and others, to deduce the laws of the Sabbath from your own notions of consistency and expediency; instead of which I again appeal to the following summary of its rules, extracted from the Scripture itself.—"If the Sabbath of the Decalogue is still in force, the following are its well-known and unalterable regulations, any infraction of which subjects the offender to the punishment of death by stoning. It is to be celebrated on the seventh day of every week, in perpetual succession from the creation of the world, and to be computed from evening to evening. On this day no servile work is to be done either by men or animals, no fire lighted, no burden carried, no journey exceeding a mile, and that on foot, performed."—To avoid prolixity, I abstain from repeating the texts by which the several particulars are supported, but they can all be fully substantiated. The restriction of travelling on the Sabbath, which you reject as superstitious, is plainly intimated in Exodus xvi. 27—30; as well as by the command to release servants and animals from labour on that day; by the direction of CHRIST to his Jewish disciples to pray that, at the final destruction of

* V. 5, 6. Ἡ ἰκανότης ἡμῶν ἐκ τοῦ Θεοῦ, ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. The misapplication above mentioned, and which is a very common one, sufficiently shows that, without some kind of paraphrastic rendering, the meaning of this passage cannot be clearly expressed in English.

Jerusalem, their flight might not happen in winter, nor on a Sabbath-day; and by the allusion to a Sabbath-day's journey in one of the books of the New Testament.—Matt. xxiv. 20; Acts i. 12. This appeal to the scriptural standard of duty has, it is true, provoked your indignation, and prompted you to remark:—"A writer who can seriously contend that to acknowledge the binding nature of the ten commandments is to bring ourselves under an obligation to adopt the penal laws of the Jewish polity, would really seem to labour under an obliquity of judgment which incapacitates him for reasoning upon the subject."—Notwithstanding so severe a censure, I venture to think that, when the matter is fairly examined, there will be found as little occasion for your anger in this case, as for your ridicule in the former one. For, waiving at present the question of penalties, and confining our attention to that of regulations, if, as you allege, the Decalogue is—"a statutory enactment of the moral law,"—and if—"the fourth commandment partakes of the same universal and permanent character, understood in its true import, as the rest,"—you and all who concur in this opinion are bound to obey the law, not according to your own option or limitation, but as it is expounded by the legislator himself; instead of which you are offended by its mere recital, and, although Christians have changed not only the day, but also the object which it celebrates, and the manner wherein it is observed, you still call it the Sabbath of the Decalogue, and claim for it a divine sanction. Now, if it is one and the same thing to keep as a Sabbath the first day of the week and the last, to regard these days alternately as sacred and as common, to commemorate the creation of the world on the seventh day, and the resurrection of Christ on the first, to travel and to remain at rest, to employ servants and animals, and to release them from work, your opinion may be reconciled with your practice, and both with the Scripture; but if not, I leave the reader to determine which of these views is most consistent with—"common sense,"—and on which side, if on either, lies that—"obliquity of judgment which disqualifies for reasoning upon the subject."

It may, however, be said that the gospel has modified the Sabbath, and mitigated its conditions; but nothing of the kind is to be found in the New Testament, which never calls the first day of the week a Sabbath, nor gives any command respecting its observance. On the contrary, the gospel, as I have endeavoured to show, has repealed the original Sabbath altogether, without appointing any other in its room. Christians are at liberty, if they think proper, to adopt a voluntary Sabbath, and within reasonable limits to fix its regulations; but they are not at liberty to ascribe divine authority to their own institution, nor to alter the regulations of the only Sabbath which ever possessed that authority, if, in opposition to the intimations of Scripture, they insist on placing themselves under its control.

Your shadowy distinction between the religious and the political observance of the Sabbath is, I must be allowed to say, untenable, and betrays you into a most untoward explanation,—“why the Mosaic law of the Sabbath was not abrogated by any express command during the existence of the Jewish polity;”—and why,—“the *political* observance of the Lord’s-day could not be authoritatively enjoined by the apostles;”—namely, because it—“would have been a direct interference with a political law, and with the province of the magistrate;” (!)—on which more hereafter. You maintain, that—“Christianity has substituted, not by express command, but as the result of the religious observance of the first day of the week by the apostles and primitive Christians, the Sunday for the seventh day, as the Christian Sabbath.”—A mere observance of this kind without a distinct injunction cannot, I reply, possess the force of a divine law, more especially when it is plainly declared in the New Testament that no such law exists. Besides, if the practice of the apostles were available to any such purpose, it would have the effect of establishing not the *first* but the *seventh day* Sabbath, which, as Jewish Christians, they undoubtedly kept; and it was most likely to prevent such a misapprehension on the part of Gentile Christians, that the passage which has given rise to this controversy was indited. It is, indeed, not uncommonly imagined that Jewish Christians were by the gospel immediately released from their national covenant, and that their subsequent compliance with it was merely optional, and in deference to the prejudices of their unbelieving countrymen; but this is a serious mistake, disproved by many well-known facts, and, amongst others, by the conduct of PAUL and his brother apostles during his last visit to Jerusalem; when, to refute some false reports of this kind which had been propagated concerning him, he voluntarily engaged in certain ceremonial rites at the temple, for the express purpose of proving to all men that, instead of teaching the Jews to forsake MOSES and the customs of their institution, he himself walked orderly, and kept the law.—Acts xxi. 17—26. It was in reference to this indispensable compliance with their national covenant by Jewish Christians, till by the interposition of divine Providence they were finally released from it, that CHRIST, in his sermon on the mountain, uttered the remarkable words which you have applied to a very different, and, as it appears to me, totally unsuitable purpose;—“Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them shall be called great in the kingdom of heaven.”—Matt. v. 17—19.

Two or three passages in the New Testament render it probable that the apostles and other early Christians adopted, as was natural, the custom of meeting for social worship in the evening of the first day of the

week ; but, as the earliest of these Christians were Jews, it is equally probable that, in conformity with their synagogue usages, they assembled for the same purpose on other days also.* In none of these cases, however, could such observance, nor even the dedication of an entire day to religious objects, constitute the day a Sabbath by divine command, nor amount to anything more than a voluntary and laudable custom, well deserving of that general imitation which it subsequently obtained. Your views respecting the sacred seasons in use during the apostolical age seem to me very confused and incorrect. You distinguish between the ceremonial, the political, and the religious observance of the Sabbath ; but, as before stated, the only Sabbath known to the Scripture is the seventh-day Sabbath of the Decalogue. With the exception of some additional sacrifices offered in the temple at Jerusalem, this Sabbath was kept by all Israelites throughout the world in the same manner, and on the same ground of obedience to the divine command, without the least reference to their political circumstances, which varied much and often, both in their own and in other countries.—“ But, while the Jewish polity subsisted,”—you remark,—“ the *political* law of the Sabbath would still be in force ; and, on the same principle that St. PAUL conformed to other Jewish institutions, and circumcised TIMOTHY,”—that is, on the principle of expediency, so well understood by modern Christians,—“ he would unquestionably, as a Jew, observe the seventh day, as well as the Lord’s-day.” — Here you assume without proof that the apostle PAUL kept the Lord’s-day as a Sabbath ; and, in contradiction to your own decision respecting the universal and permanent character of the fourth commandment, suppose that the regard paid at that period to the seventh-day Sabbath by him and other Christian Jews was founded on political, or prudential, rather than on religious motives ; yet at the same time acknowledge that—“ out of Palestine the Jewish Sabbath could not be politically in force.”—I have already reminded you that, until they were released from their engagements by divine interposition, all Jews, whether Christian or not, were bound to keep the Mosaic law, including of course the seventh-day Sabbath, as their national covenant, which neither the rulers nor the people had the power, nor indeed the inclination to abandon. In the following remark you fall into a similar error.—“ To the duty of social

* Acts xx. 6, 7 ; 1 Cor. xvi. 1, 2 ; Rev. i. 9, 10.—“ Their ordinary synagogue-days in every week were Monday, Thursday, and Saturday. Saturday was their Sabbath, the day set apart among them for religious exercises by divine appointment, and the other two by the appointment of the elders, that so three days might not pass without the public reading of the law among them.”—PRIDEAUX (HUMPHREY, D.D.) *Connexion of the Old and New Testaments*, in 4 vols. 8vo. Edinb. 1799 ; vol. ii. p. 394.

worship, and by implication the observance of the day of worship, the author of the Epistle to the Hebrews clearly alludes, [Heb. x. 25.] when he solemnly cautions the believers not to forsake the assembling of themselves together in synagogues, (*τὴν ἐκκλησίαν*) as through fear of persecution they might be tempted to do, but to exhort and comfort one another. The word synagogue was applied as well to Christian as to Jewish assemblies, (James ii. 2 ;) and, although nothing is said here to indicate the day on which such assemblies were held, there is strong reason to conclude that their assembling on the first day of the week is referred to, inasmuch as that was the act by which they made profession of being Christians, in contradistinction from being Jews ; whereas by observing the seventh day they would have evaded rather than incurred persecution."—I need not point out the feebleness of this reasoning, since it is virtually admitted by yourself. You again assume that—"the day of worship"—observed by Christian Jews at that time was the Lord's-day, or first day of the week, although for the reasons previously assigned there cannot be a doubt that it was the seventh day, or national Sabbath, and that without a divine command they could not lawfully have kept any other. Like their unbelieving countrymen, however, they would naturally devote portions of other days to religious exercises, and amongst these, most probably the evening of the first day of the week ; but they had assuredly many modes of avowing their Christianity, as noticed in this very Epistle, besides meeting for public worship on that day.

You are equally mistaken in supposing that Gentile Christians were during the same period enjoined to keep the Jewish Sabbath.—"Where the Jews formed a numerous community, a compliance with their national custom in this respect on the part of the Gentile Christians would,"—you say,—"*be dictated by prudence, and a regard for peace ; and if it was deemed necessary to lay restrictions upon the Gentiles of Antioch, Syria, and Cilicia, in respect to the partaking of things strangled, and from blood, and from things offered to idols, in order to avoid giving offence to their Jewish brethren, the same principle would require an observance of the seventh day, not in the spirit of the Rabbinical superstition, not as a 'burthen' imposed upon their conscience, but as a day of public worship in the synagogues, in which prayer was wont to be made. (Acts xvi. 13.)*"—The short but sufficient reply to this remark is that, in the apostolical decree, passed for the express purpose of determining what was actually required from Gentile Christians on these points, no mention whatever is made of the seventh-day Sabbath ; and that, in the portion of his Epistle to the Colossians which has given rise to this discussion, the apostle PAUL positively declares that they were under no obligation to observe it. The object of that decree was,—not to conciliate the Jews, which would have been a hopeless undertaking,—but to inform Gentile

Christians living during the extraordinary period when two divine dispensations were in juxtaposition, how far they were amenable to the regulations of the Mosaic law; and the demand made on them by inspired authority amounted simply to this,—that they should express a practical reverence for the Jewish sacrifices wherein they could not participate, and a corresponding abhorrence for those of paganism in which they had formerly engaged. You seem to think that Gentile Christians not only kept the seventh-day Sabbath, but also attended public worship in the synagogues of unconverted Jews, where—“Moses was read every Sabbath-day,”—and—“in which prayer was wont to be made.”—Indeed this must be your meaning; since, as has been above noticed, you suppose—“the day of worship”—observed by *converted* Jews to have been, not the *seventh day* of the week, but the *first*. This notion is, however, totally unfounded. The apostles and other Christian Jews frequented the national synagogues as long as the congregations there assembling were willing to hear the gospel, which they made a point of preaching to them; but when, after a while, the majority of the hearers opposed and blasphemed the divine message, they withdrew with their converts, and formed separate synagogues or churches, which thenceforth became objects of bitter hatred and persecution to the unbelieving Jews. Unconverted Gentiles were, it is true, often found in these synagogues, and sometimes became proselytes, either wholly or in part, to Judaism; but, on their conversion to Christianity, were no longer either disposed or permitted to join in a mode of worship by which, although apparently scriptural, the gospel was not merely excluded, but vilified and contradicted. That such was the case plainly appears from several passages in the Acts of the Apostles, as likewise from a remarkable and painful fact, which is thus related by PRIDEAUX, in his remarks on the Jewish liturgy.—“The most solemn part of their prayers,”—says this judicious writer,—“are those which they call *Shemoneh Eshreh*, i. e. the eighteen prayers. These, they say, were composed and instituted by EZRA, and the great synagogue; and to them Rabbi GAMALIEL a little before the destruction of Jerusalem added the nineteenth, against the Christians, who are therein meant under the names of apostates and heretics.”—This additional prayer is as follows.—“Let there be no hope to them who apostatize from the true religion; and let heretics, how many soever they be, all perish as in a moment. And let the kingdom of pride [i. e. the Roman empire] be speedily rooted out and broken in our days. Blessed art thou, O Lord our God, who destroyest the wicked, and bringest down the proud.”*

* PRIDEAUX, *Connexion of the Old and New Testaments*; vol. ii. pp. 388—390. Acts xiii. 42—52; xiv. 19—23; xviii. 1—8; xix. 8—10; James ii. 1—7. &c.

To institute an inquiry respecting the sacred seasons observed by Christian churches subsequently to the apostolical age would be a mere waste of time; since, unless the principle of tradition is to be adopted, the practice of those churches, even when deserving of imitation, has no pretensions to ecclesiastical, much less to divine authority. That it was long before the Lord's-day was universally consecrated to religious purposes, has already been shown from the writings of Archdeacon PALEY, and Dr. BENNETT; and during the same period other days of the week besides the first seem to have been regarded with nearly equal veneration.—"The meetings of the first Christians for divine worship,"—says MOSHEIM,—*"were on the first day of the week, and in some places they assembled also upon the seventh, which was celebrated by the Jews. Many also observed the fourth day of the week, on which Christ was betrayed, and the sixth, which was the day of his crucifixion. The hour of the day appointed for holding these religious assemblies varied according to the different times and circumstances of the church, but it was generally in the evening after sunset, or in the morning before the dawn. During these sacred meetings prayers were repeated, the holy Scriptures were publicly read, short discourses upon the duties of Christians were addressed to the people, hymns were sung, and a portion of the oblations presented by the faithful was employed in the celebration of the Lord's supper, and the feast of charity."*—BINGHAM, in like manner, states that,—*"next to the Lord's-day, the ancient Christians were very careful in the observation of Saturday, or the seventh day, which was the ancient Jewish Sabbath. Some observed it as a fast, others as a festival, but all unanimously agreed in keeping it as a more solemn day of religious worship and adoration ATHANASIUS tells us that they held religious assemblies on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath. EPIPHANIUS says the same,—that it was a day of public assembly in many churches, meaning the oriental churches, where it was a festival. Other authors are more particular in describing the religious service of this day; and, so far as concerns public worship, they make it in all things conformable to that of the Lord's-day, which is a further evidence of its being a festival. They tell us they had not only the Scriptures read, as on the Lord's-day, and sermons preached, but the communion administered also, which is expressly said by SOCRATES, and CASSIAN, and St. BASIL, and TIMOTHY of Alexandria, and St. AUSTIN, and the Council of Laodicea, &c."**—You have your-

* MOSHEIM, (J. L., D. D.,) *Ecclesiastical History*, translated by Dr. A. MACLAINE, in 6 vols. 8vo. Lond: 1811; vol. i. pp. 206, 207. BINGHAM, (JOSEPH,) *Antiquities of the Christian Church*, &c., in 2 vols. folio. Lond. 1726; vol. ii. pp. 298, 299.

self, Sir, followed in the track of these learned authors.—“In the eastern churches,”—you remark,—“public religious services were long held both on the seventh and the first day of the week; but the observation of the Lord’s-day, being exclusively the badge and test of a Christian profession, as keeping the Sabbath was of Judaism, the latter was gradually dropped. Thus IGNATIUS says,—‘Let us no longer sabbatize, but keep the Lord’s-day.’”—The result of an appeal to the practice of the early Christian churches seems therefore to be, either that two Sabbaths in the week were established by divine authority, or that there was no such authority for any. The former alternative, besides being at variance with Scripture, and with the sabbatical principle itself, is now universally abandoned. The latter I consider to be the truth. That the seventh-day Sabbath should have been celebrated by those churches, as well as the Lord’s-day, for more than four centuries, and then only gradually dropped is, I think, a plain proof that they were not aware of any divine law ordaining the observance of the Christian Sabbath instead of the original one.

I have thus, Sir, carefully examined your arguments on this subject, and it still appears to me that the only Sabbath commanded in Scripture is the seventh-day Sabbath of the Decalogue, which was kept by Christian, as well as by unbelieving Jews till the end of the Mosaic dispensation; when, in common with the other peculiarities of that covenant, it ceased to be in force. The New Testament assures Gentile Christians that they are not required to keep it; and that those of them who do, and those who do not observe a Sabbath may, if equally conscientious, be equally acceptable to God. Public worship is at once the privilege and the duty of all Christian churches; but, in conformity with the liberal and spiritual character of the new covenant, the time, place, and mode of worship, are, in a great measure, left to their own voluntary arrangement. During the apostolical age they agreed to hold meetings for this purpose on the first day of the week, originally in the morning or evening only, but afterwards found it convenient to devote to religious objects the whole of the day; which, having been selected in honour of Christ’s resurrection, obtained at an early period the appellation of *the Lord’s-day*. The custom thus introduced, and since universally adopted, may justly be regarded as venerable and useful, but has no more pretension to divine authority than the institution of love-feasts, which commenced about the same time, and are mentioned in Jude, 12, and perhaps also in other parts of the New Testament; but, as I have before stated,—“unless they were prepared to substitute something better, well-disposed persons would be unwilling, were it in their power, to alter it.”—Still it is essentially, as I think, a voluntary institution, and therefore so much the better adapted to a dispensation of liberty and love, wherein every worshipper is a priest, and every

act of life ought to be an act of religion. That the sacred engagements of the Christian Sabbath are acceptable to God, and beneficial to men, cannot be doubted; but it is pleasing to reflect that similar engagements on other days are equally so, the benefit in all cases depending on the exercises themselves, not on the particular portion of time so employed. Instead of desecrating the Lord's-day, the principle here advocated may, therefore, be said to consecrate the numberless other seasons of devotion, private, domestic, and social, spontaneously observed by zealous Christians with the greatest satisfaction and advantage; and, if these are not less valuable because they are not expressly appointed by divine command, neither is the Christian Sabbath.

I regret the prolixity into which I have been unavoidably led by the necessity of substantiating the several statements connected with my argument; but have still a few remarks to make on the moral and political relations of the Sabbath, which I must beg leave to reserve for another letter; and remain,

DEAR SIR, yours respectfully,

20, Great Coram Street,

WILLIAM STROUD, M.D.

London, October 17th, 1842.

A CRITICAL INQUIRY INTO THE NATURE AND SUBJECTS OF CHRISTIAN BAPTISM.

No. III.

(Continued from Page 747.)

IV. The multitudes who received Christian baptism, on the first publication of Christianity, after the death of Christ, prove that it was not confined to instructed, examined, and approved believers.

In the assembly addressed by St. Peter, on the day of Pentecost, there were many who had come from foreign lands, to keep the feast at Jerusalem. They were brought together by the report of the extraordinary miracle, by which that day was distinguished; and, with wonder, they heard the peasants of Galilee speaking to them in their various languages. By the miracles they beheld, and by the testimony of the apostles to the resurrection of Jesus, many were convinced of his Divine mission, and of the guilt of those who had crucified the Messiah. In reply to the questions they proposed concerning their own duty, they were exhorted to repent, and to be baptized in acknowledgment of Jesus; and they were assured that if they became his followers, they would obtain forgiveness of sins, and the gift of the Holy Spirit. Three thousand persons gladly received this exhortation; they were

baptized, and added to the number of those, who acknowledged the Divine mission of Jesus, and who attended on the instruction of his apostles.

These persons were in general strangers to the apostles, they had heard but one Christian sermon, and they were much astonished at the wonders they beheld. Under these circumstances they were all invited to Christian baptism. "Repent and be baptized each of you on, account of Jesus Christ." They were to be baptized on account of what He was, not on account of what they were. By their baptism they were to acknowledge his claim, and not to profess their own experience. The language of the apostle conveys this meaning. The Divine mission of Christ was a certain truth, the evidence of which was presented to them—a truth that could not be acknowledged either too generally, or too soon. If the reception of Christian baptism was an acknowledgment of this truth, the invitation of the apostle, and the consent and actual baptism of three thousand persons, are fully accounted for. But if, by receiving this rite, all persons would profess that they had been brought to true repentance, that their characters were changed, and that they were regenerated persons, then the conduct of the apostles, as well as that of the multitude, is unaccountable. To invite a multitude of strangers, many of whom heard of Christ for the first time, while all were much excited by what they had witnessed, to be immediately baptized on such a condition, would be to call upon them to profess what in many cases would be false, and in none could be known to be true. That the apostles knew the hearts of men by inspiration, is a supposition most unscriptural. If they had the faculty, it is plain that they did not use it; and if they had used it, this would not prevent the false profession which such an invitation would certainly produce. That three thousand persons should at once acknowledge the Divine mission of Christ, is quite accordant with other facts of Scripture history; but that three thousand persons should profess their conversion at the end of St. Peter's address, that they all should give a credible proof of their being true Christians, and be baptized the same day, is incredible, if not impossible. If the three thousand baptized were only those who could pass the examinations of the apostles, probably a larger number would be rejected. How can it be accounted for that nothing is said of them? Were they allowed to attend on the instruction of the apostles, or were they excluded from this as well as from baptism? We are told that the people, gladly receiving the address of Peter, were baptized. They are not said, gladly to have received the Gospel of Christ, but the exhortation of Peter. They would not have been willing to receive baptism, if they had not thus received the invitation of the apostle. It is also said that these persons were added to the Christian society. They came over to the Christian community, and were immediately received, but received not

as instructed, enlightened, approved, regenerate persons, but as those who were to be instructed, and who by baptism became learners in the school of Christ. The conversion of many may have begun then, but the conversion of none could be proved then.

When Philip went to a city of Samaria, it is said that the multitude whom he addressed concerning Christ with one accord attended to his discourses. They had been the disciples of Simon, a magician, deluded by the false miracles which he exhibited; and when they heard and witnessed the real miracles performed by Philip, they were convinced of the truth of what he proclaimed. Both men and women were at once baptized. They ceased to be the disciples of Simon, and became the disciples of Jesus Christ. Their renunciation of their former superstition, and their reception of Christianity, are attributed simply to the miracles of Philip. They are represented as becoming the disciples of Christ, as generally as before they had been the disciples of Simon. Of these multitudes many may not only have been convinced by the miracles wrought by Philip that Jesus was superior to him whom hitherto they had deemed the great power of God, but, by the truth which they were thus led to attend and trust to, the great change of disposition and principle which the Gospel produces may have been begun in their minds. But that this change had, during the few days of Philip's preaching, taken place in the hearts of all these people, and that, on account of the satisfactory evidence afforded by them of genuine conversion, they were baptized by Philip, is not in any way stated or implied by the sacred writer, and is in the highest degree improbable.

V. It does not appear that the persons baptized by the apostles were ever examined by them in any way concerning their acquaintance with the Gospel, and their experience of religion. Such examinations would have taken place if baptism were intended for a class, for they are invariably and very properly judged necessary for believers' baptism; and being both a novelty and an important characteristic, it is scarcely possible that if ever observed, they should never be mentioned. But nothing is in any one passage said of the examination of candidates for baptism, and the circumstances of the case, as well as the style of the narrative, show that no examinations were held. No hint is given that the multitudes baptized by the apostles during the life of Christ were first examined by them. The three thousand baptized in one afternoon at Jerusalem, could not have been examined by the apostles and other disciples in the brief period which elapsed between the close of Peter's discourse, and the commencement of the administration of the rite. There is no mention of any examination of the Samaritans. Simon was baptized, and so were his disciples, though many of them, in all probability, had no other faith than he possessed—a belief that Philip was a mightier magician than himself. The Ethiopian chamberlain

was not examined by Philip; immediately he expressed his willingness to receive the rite, it was performed. Paul was not examined by Ananias, nor were Lydia and her household, nor the jailor and his family, examined by the apostles. The only thing like an examination of persons before baptism, mentioned in the New Testament, is in the case of the disciples of John whom St. Paul met at Ephesus. He proposed to them two questions, and the only recorded answers given by them are these—they were entirely unacquainted with the Holy Spirit—and they had been baptized by John. This was the amount of knowledge and religious experience which their examination elicited, and which sufficed for their baptism.

VI. No opportunity was afforded before baptism, for that trial of character which is necessary to self-acquaintance, and without which no proof of a religious change can be afforded to others. The three thousand who were brought over to Christianity on the day of Pentecost, were baptized within a few hours. The Samaritans appear to have been baptized without any delay. The Ethiopian was baptized the same hour in which for the first time Christ was preached to him. Paul was baptized before he left his sick chamber, even before he took food after a season of much distress. Lydia appears to have been baptized before she returned home, after her first interview with the apostles. The Philippian jailor and his family were baptized in the same hour of the night, when, having been roused by an earthquake, they rushed in alarm to their prisoners' cell, and were told that by trusting to Christ they would be saved from every danger. The men at Ephesus appear to have been baptized before they left the place in which they first met with Paul, and were directed to believe in Christ. It is not denied that some of these persons were really converted to God by the Gospel of Christ, before their baptism; but it is denied that the proof, or the profession, or the existence, of this conversion, was the reason of their baptism. It is utterly impossible that persons who have just heard the Gospel for the first time, and in circumstances where surprise, alarm, and sympathy, could not but greatly excite their minds,—it is utterly impossible that they should know the nature and extent of the change it produced within them. Nor could the apostles, unless by inspiration, distinguish in so short a time between those whose profession of conversion was true, and those whose profession was mistaken or insincere. But the baptisms of Simon Magus, of Ananias and Sapphira, and of many others alluded to in the Epistles, prove that either they did not possess, or did not use, this miraculous knowledge. And no intimation is given, that a less hasty, and more cautious, mode of procedure would be necessary for those, who had no supernatural acquaintance with the hearts of their fellow-men. If an experience of the power of the Gospel to produce true repentance, entire trust in the Saviour, the feelings and conduct of a devoted follower of Christ,—if this, which is requisite for

believers' baptism, had been requisite for Christian baptism—certainly these persons would not have been baptized so hastily, when they had known anything of the Gospel only for a few hours, sometimes not even for a single hour, and had met with none of the duties and temptations of life, by which only their characters could be tried and known. If, by receiving Christian baptism, they merely acknowledged that Jesus was the Lord and Saviour of men, this was a certain truth which could not be acknowledged too soon. If, by observing this rite, they simply became learners in the school of Christ, the acknowledgment of his authority leading them on to the reception of his instructions, this was a step, that could not be taken prematurely by any, who had heard or seen the miracles of Christ and his apostles. Being baptized, they would very advantageously be distinguished and separated from those who did not acknowledge the Divine authority of Jesus; they would be pledged to persevere in their attendance on Christian instruction, and to live in accordance with what they should learn; and they would be introduced to an association with those by whose counsel, example, and sympathy, they might be confirmed, comforted, and improved. But if by receiving baptism they professed that they themselves were enlightened, reformed, regenerate persons, and that the greatest and most momentous of all changes had taken place in them—if thus they were admitted to the class of tried and approved believers, who possess a present interest in all the privileges and hopes of the Gospel of Christ; then such a profession could not be hastily made without the certainty of much self-delusion; such a step could not hastily be taken without being most pernicious. On such a supposition, to urge or permit men to be baptized immediately they heard the Gospel, would be in the worst manner to delude their souls, and to make a mockery of sacred things. To administer believers' baptism as the apostles administered Christian baptism, would be deemed irrational and irreligious. If we would not, therefore, reckon them thus guilty, we must conclude that they did not administer believers' baptism, and consequently that Christian baptism and believers' baptism differ greatly the one from the other. For the one, no condition is ever mentioned; for the other, several important prerequisites are insisted on. The one was for the many who were called, the other is for the few who are chosen. The one preceded full Christian instruction, the other follows it. The one required no previous examinations, opportunities of trial, and confirmatory testimonies; but the other demands all these things. The one was an emblem of man's duty, and of God's promise; the other is a sign that the duty has been performed, and the promise fulfilled.*

* The difference between Christian baptism and believers' baptism, appears immediately we compare the Acts of the Apostles with the records of Baptist missionaries. The apostles baptized those who accepted Christianity, the same

It has been urged in reply to some of these arguments, that the persecutions which the early Christians had to endure were in general sufficient to prevent any but truly converted persons from receiving the rite of baptism; and that, therefore, though under other circumstances it is necessary to insist much on the prerequisites to baptism, strictly to examine candidates, and to subject them to some probation, these things were unnecessary in the days of the apostles. To this objection it may be answered, that it leaves the principal arguments untouched, and has little force against any, for these reasons. 1. The disciples of Christ were not in general exposed to peculiar persecution at the time referred to. At the commencement of our Lord's ministry, his followers were not subject to any persecution. By the multitude, in many places, he was so esteemed, that they desired to make him king, and from neither civil nor ecclesiastical authorities did his disciples receive any harm. A religious excommunication was the only penalty attached to the profession of Christianity during the life of Christ, and this appears to have been confined to Judea, if not to Jerusalem.

day, yea in the same hour. The Baptist missionaries declare that they seldom baptize candidates under a two years' probation; whilst it is the common case that they have been three, four, five, and even seven years under probation. The apostles did not subject people to any scrutiny before baptizing them. The Baptist missionaries declare that their scrutiny is very severe. "The minister takes an opportunity of holding personal intercourse with each of the candidates separately, again and again. He examines them on Christian experience, and endeavours to ascertain the extent of their scriptural knowledge, not only in reference to the way of salvation, but as to their views of Christian ordinances and duties. They are also questioned on all the leading events and characters recorded in the Bible. After this, their names are read over at three consecutive church meetings, and the members are desired to say if they know anything against their moral character." Another missionary thus writes of the candidates for baptism. "They have to appear before the whole church, and are examined respecting their views of themselves, of Christ, and of the way of salvation; of the nature of a Christian church, &c., not only by myself, but cross-examined by the deacons and others, until we are perfectly satisfied that their views of Divine truth are clear and scriptural. They are then required to withdraw, and one who has the spiritual care of a certain number of persons is required to state, from his own personal knowledge, in what manner they are living." When baptism is not used as an initiatory rite, it is found very desirable to adopt something in its place. The tickets given to inquirers by Baptist missionaries, are an imperfect and unauthorized substitute for Christian baptism. "They show connexion with a Christian society; and persons who are introduced to us, when they have tickets, consider themselves bound to attend the means of grace, and listen to instruction, who would otherwise (if not members) be tempted to regard those advantages often with indifference." "Inquirers are those who attend our chapel, and are desirous of being taught the things which relate to their best and eternal interests. They are not entered upon the inquirers' list, neither do they have a ticket to show their connexion with us, till they have attended a considerable time. They are informed what will be expected from them if they place themselves under our guidance."—*Extracts from Correspondence of Baptist Missionaries, published by the Society.*

The three thousand who were baptized on the day of Pentecost were liable to no persecution. For, a short time afterwards, when the magistrates wished to punish the apostles, they were afraid to do so, on account of the people. There does not appear to have been any general persecution before that which followed the death of Stephen, the first Christian martyr, and this did not continue long. The Samaritans baptized by Philip, were subject to no persecution for the adoption of the Christian name. The same may be observed of all the instances of baptism mentioned in the New Testament. From the cases of Simon Magus, Ananias and Sapphira, as well as from the general tenor of the history, it is quite clear that the state of the early Christian church was not such that only men of truth and piety would wish to join it. 2. If there had always been much greater danger in professing the Christian faith than there really was, this would not by any means render it unnecessary to insist on repentance, faith, and regeneration, as qualifications for baptism, if they were so. Though in times of persecution, the pastors and persons of any rank or property might be exposed to peril, yet the poor had little to lose, and were not often called to suffer on account of a profession of Christianity. On the contrary, many might reasonably expect worldly advantages from new connexions, and from the liberality of many Christians. Moreover, superstition and sympathy would act powerfully on many minds indifferent to common worldly interests. The religion of Christ and the nature of his kingdom were greatly misunderstood at first, even by the apostles. Even after his death and resurrection, their minds still clung to what was earthly, and they asked if then he would restore the lost dominion to Israel. The most gross misapprehensions prevailed in the country respecting Messiah's reign, and these would be sufficient to induce many to brave every danger connected with the name of Christianity, without any value for spiritual good, any repentance, any trust in Christ as a Saviour from sin. The statement of St. Paul, that all who would live godly in Christ Jesus should suffer persecution, shows that loss and suffering resulted, not from the mere profession of the Christian name, but only from the faithful discharge of Christian duty.

The language of Scripture concerning the baptized in general, is also stated as an objection to our conclusion. That is sometimes attributed to the baptized, which is only true of converted and regenerate persons. They who, through baptism, are associated with Christ by a resemblance to his death, will also be associated with him by a resemblance to his resurrection. They who have been buried with him have also risen. They who are baptized for Christ, put on Christ. Were not these baptized persons regenerated? Undoubtedly they were. But it does not follow that the baptism, the purification referred to, is that of the body. They who hold the baptismal regeneration of infants, and they who hold the baptismal dipping of approved Christians, agree

in assuming, that these and similar passages refer to the rite of bodily purification, and not to the spiritual reality denoted thereby. They agree also in inferring from them, that the reception of the rite, and the regeneration of the soul, are combined, but differ in the mode of connexion; the one supposing that the rite is the cause, the other that it is the sign, of regeneration. But both opinions are disproved by facts. It is not true that as many as have received the rite of baptism, have died and risen with Christ. These passages are proved to refer to those who are spiritually purified, and have no reference to corporeal purification. They teach us that those only who possess Christian holiness, have been purified by the truth and by the Spirit of Christ; and not that they only have received the initiatory rite of Christianity.

Another objection brought against the view given of Christian baptism, is founded on the correspondence supposed to exist between this ordinance and the Lord's supper. It is said that if the latter be confined to regenerated believers, the former must also be restricted to them. In reply to this argument it may be observed, that the correspondence which is assumed as the ground of the objection, cannot be proved. The two rites are quite distinct in their history, they differ in their meaning and design. Baptism was instituted at the commencement of our Lord's ministry, the eucharist at its close. The former must, therefore, by the first Christians, have been observed some years before the latter. In the earliest mention which is made of the one ordinance, we find that it was administered to the multitude; the other, at its institution, was confined to the apostles of our Lord. They who received baptism, by that rite passed over to the community of those who acknowledged the Divine mission of Jesus. They who partook of the Lord's supper had been before received by a few Christian brethren, as members of a society formed for mutual edification, and for co-operation in the service of Christ. The baptized person made an acknowledgment of the Divine mission of Christ; the communicant received an acknowledgment of his own Christianity, from those who in confidence and affection admitted him to their fellowship. It surely is not necessary that a person should be approved as a true Christian before he receives the initiatory ordinance of Christianity, and is received into the school of Christ. But it is necessary that a person should be approved as a true Christian before he is received to Christian fellowship, since such only are capable of enjoying its privileges or fulfilling its duties.

The considerations which have been adduced all support the proposition that Christian baptism agrees with Jewish baptisms, as much as believers' baptism differs from them. The baptisms of the Jews were administered to all who were willing to receive them; Christian baptism was administered to all who chose to receive it; believers' baptism is restricted to a class of persons. Jewish proselyte baptism preceded

full instruction in the Jewish religion ; Christian baptism preceded full instruction in Christianity ; believers' baptism follows such instruction. Jewish baptisms were given unconditionally ; for Christian baptism no condition is ever mentioned either by our Lord or his apostles ; for believers' baptism many conditions are necessary, and these are ever insisted on by its advocates. In the administration of Jewish baptisms, there was no examination of the candidate, and no requirement of testimony in his behalf ; the administration of Christian baptism was equally free from these things ; but believers' baptism requires that the creed, the purposes, the experience of the candidate should be all examined, and that others should attest that his conduct has been in accordance with his professions. Jewish baptisms were given without delay ; so was Christian baptism ; but months and often years elapse before believers' baptism is performed. Jewish baptisms were emblems of a spiritual purity enjoined and promised by the word of God ; Christian baptism was an emblem of the spiritual purity which the precepts of Christ required, which his Spirit was promised to produce ; believers' baptism is the sign of a regeneration already possessed and proved. If, notwithstanding these differences and others to be mentioned, believers' baptism be admitted to be Christian baptism, it would hardly be possible to produce an instance in which the copy had so widely departed from the original. It is, therefore, with singular impropriety, that they who observe this rite censure others for deviating from the ordinances of Christ, and introducing into his church practices unsanctioned by the sacred Scriptures. No precept or precedent can be found in any part of the New Testament, for requiring repentance, faith, and regeneration, as the condition of baptism ; none for questioning candidates respecting their knowledge and experience of Christian truth ; none for seeking the testimony of others to confirm their professions ; and none for deferring, even for a single day, the administration of the rite. But if regeneration never is named as the condition of baptism, and if the evidence of regeneration was not, and could not be, given by those who were baptized by the apostles, then Christian baptism cannot be the *sign* of regeneration.*

* In the Scriptures the term *believe* is used both for *credit* and *confide*, πιστεύω having both these significations. When used in reference to Christ, it sometimes expresses that complete confidence in him, which is the condition and means of salvation, and sometimes merely that credit, or partial confidence, which simply respected his Divine mission. It is used with the latter signification in the following passages : Matt. xxvii. 42 ; Luke viii. 13 ; John ii. 23 ; iv. 39 ; vii. 30 ; xii. 11, 42 ; Acts viii. 13.

CLOSING CORRESPONDENCE ON THE JAMAICA MISSIONS.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

SIR,—I thank you for inserting my letter of September 7th, and have no intention of following "An Ex-Director" through the various points which his reply embraces. Let the intelligent reader judge between us.

Two or three short and explanatory paragraphs will not, I hope, be deemed a needless encroachment on your pages.

"An Ex-Director" has stated, in very general terms, that Mr. Gurney's account of the meeting at Fen Court is not correct. *Will he venture to give a more correct account?*

Two of the gentlemen who were present at that meeting, and are still living, have been applied to as witnesses; and when their testimony is received, you will, Sir, I have no doubt, allow Mr. Gurney to state its purport.

Towards the end of his letter, "An Ex-Director" accuses me of circulating "an inuendo as false as it is malicious." In reply, I ask this anonymous writer, whether it be not a fact that certain stations shown to be on the very spots where members of the Baptist churches resided, were nevertheless adopted by the London Missionary Society, against the opinion of Mr. Ellis, and owing to the great influence of one member of the Committee, who had been an extensive slave-owner, and whose slaves had lived in the neighbourhood to which he wished missionaries to be sent. "Leave it to me," said Mr. Ellis to Mr. Dyer, "I'll work them right and left, and get them out of your way." I did not, Mr. Editor, impeach the motives of the gentleman referred to. I believe he acted with sincerity both in the line of conduct he adopted in respect to slavery, and also in insisting on the adoption of the stations alluded to. But, I believe also, that in both cases he was quite wrong. That this charge of error is "false," is yet to be shown. That it is "malicious," I do most honestly and unreservedly deny.

"An Ex-Director" adds, "I cannot conclude without expressing my suspicion, that our offence really is, having established a mission to Jamaica at all." I would remind him, that both his own letters supply abundant evidence of the groundlessness of this suspicion; and I can further assure him, that, in all my intercourse with Baptists, I have never heard a word which could give countenance to this suspicion.

With every feeling of admiration of the London Missionary Society, and with the most earnest wishes that its glorious triumphs may be multiplied ten thousand-fold, and with the determination to trouble you no more on this unpleasant subject,

I am, Sir, yours respectfully,

Kettering, Nov. 10, 1842.

W. ROBINSON.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

SIR,—I had hoped that there would be no occasion for me again to obtrude myself upon the attention of your readers; but the rejoinder of Mr. Robinson, which you have forwarded to me, seems to require a few words of explanation to enable me satisfactorily to close the correspondence.

It cannot be denied that there were resident at Arcadia, the estate referred to, some negroes, connected with the Baptist churches; but they were, I believe, fifteen miles from the missionary station, and, therefore, could not be often favoured with the services of their missionary pastors.

The fact of the case is, that the gentleman in question offered to accommodate a missionary of the London Society with a place of residence and the means of support on his property, if the Directors thought it well to accept it as a station.

Considering that Arcadia was sufficiently removed from any permanent station of the Baptist brethren, the offer was accepted by the following resolution of the Directors, August 25th, 1834 :—

"That as, in the contemplation of sending missionaries to Jamaica, peculiar facilities have been offered to the Society, for labouring among the negroes in Arcadia, without interfering with the exertions of our brethren of other societies, a mode of procedure which this Society will never countenance, the Directors deem it their duty to avail themselves of the kind offers of friendly assistance that have been made to them, by sending two missionaries to that quarter."

Still further to show the good faith with which these missions were entered on in reference to the Baptist or other missionary societies, allow me to quote the following passage from the written instructions of the Directors, addressed to their brethren before their departure for Jamaica, dated November, 1834 :—

"You are aware that the eyes of the Directors have been led to fix upon the island of Jamaica, on account of the interest it has in the abolition of slavery, and from a desire to lend all the aid which the spread of the Gospel can afford, in giving a salutary and happy issue to that great act of justice and humanity, which they believe the influence of its Divine truths has led the nation to accomplish."

"You will, we are persuaded, further see the propriety of avoiding as far as possible any seeming interference with the stations occupied by brethren of other denominations. The extent of the field to be cultivated, and the comparative paucity of the labourers, will leave you, we are persuaded, many extensive regions, requiring the utmost amount of attention and labour you will be able to bestow; especially in the sphere which we have marked out, namely, among the agricultural labourers."

This, I hope, will be deemed sufficient by every candid person, to confirm my first representation of the *animus* in which the Directors entered upon the Jamaica mission.

Mr. Robinson complains of the strong terms I have employed, and in reply, I wish to recal his attention, and that of your readers, to the statement which led me to use those expressions. The information which Mr. Robinson said he had *received*, charged a venerable philanthropist, and a gentleman whom I am privileged to call my friend, with not having "pursued a straight-forward course in reference to missions." I apply these terms, not to any of Mr. Robinson's own statements, (I have too much respect and confidence in his character for that,) but to the "information" which he had "received" from others, and had given to your readers.

That it *is* "false," I have the best authority for asserting; and the resolution of the Directors which I have quoted goes far to prove it so.

That it is "malicious," I confess is not so readily proved, because that has to do with motives, which are best left to be determined by Him "who searcheth the heart." This, however, I will say, that there are parties who have pursued the gentleman referred to with reproaches, most ungenerous, most unjustifiable; and could I be sure that they were Mr. Robinson's informants, I should not shrink from the use of the word "malicious" still, as the most descriptive of the feeling which could promulge and perpetuate such unmerited slanders.

Our correspondence is a little episode in the discussion raised by Mr. Milner. Mr. Robinson says, in his former letter, "Charges were adduced by Mr. Milner for the purpose of establishing this startling position—that it is, at least, doubtful whether Pædo-Baptists ought not to abstain from all public intercourse with Baptists. Being unable to disprove all the accusations brought against the sect I belong to, I endeavoured to show that it might fairly be questioned whether our brethren could cast the first stone."

Now I put it to every candid reader, whether Mr. R. has succeeded in that endeavour? And if not, the charges of Mr. Milner still lie against our brethren, unalleviated by anything that has yet been proved against us in reference to the Jamaica mission.

If Pædo-Baptism be, indeed, such a heresy, that it is not to be tolerated, let our brethren frankly say so, and that they are compelled by a sense of duty to separate from all who teach and practise it, and to sow dissensions in our churches, to alienate our people, and to build their altars against our altars. Let them avow this, and, Sir, we shall know what we have to do. But if, on the other hand, it be a question respecting which they can exercise Christian forbearance, then let them, indeed, forbear from incessant attempts to obtrude their peculiar opinions and practices upon other Christians. Let them feel that there is something more important to the interests of evangelical Nonconformity in this country than the planting in every village and country town a little Baptist chapel, and that the piety, peace, and usefulness of a united and intelligent congregation of evangelical Dissenters walking together in

Christian charity, is a sight far more influential on the world around, than the mere numerical increase of dissenting chapels; an increase, indeed, but such an one as is indicative of weakness and not strength, of schism and not unity. To increase places by any denomination where there is found neither means nor maintenance for an educated and respectable ministry, is only to increase the occasions of public prejudice and contempt, and, in fact, to enfeeble that which needs to be vigorously sustained.

In conclusion, I can reciprocate for the Baptist missions the same good feelings which Mr. Robinson expresses towards our own, and shall be happy if the Jamaica controversy shall be the means of eliciting those explanations, which shall end, not in an armed neutrality, but in a sincere and cordial state of peace and charity.

AN EX-DIRECTOR.

SHOULD THE STUDENTS AT OUR COLLEGES PAY?

THE AMERICAN EDUCATION SOCIETY.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

SIR,—The communication signed W. in your August number has suggested to me to make the following extracts, which cannot, I think, be read without interest and profit. They are from "A Memoir of Elias Cornelius," reprinted in 1834, by Waugh and Innes, and now, I believe, out of print. It is one of the most valuable of the American biographies, and contains many hints of the highest importance at the present period. I should mention that the system of visitation hinted at by W. is carried on extensively by the Society, all its alumni being frequently visited.

I remain, Sir, yours obediently,

K. L. M. N.

The American Education Society seems to have originated at Boston, in 1815—"a few individuals having become convinced of the necessity of a great increase of the number of well-qualified ministers of the Gospel."—"In 1816 four young men were admitted to its patronage."—"The principal argument for its establishment was the want of preachers of the Gospel in the United States."—"It was estimated that the number of clergymen of all denominations who had been educated at college was sixteen hundred, and of competent ministers not educated at college, nine hundred, making a total of 2500 for a population of eight or nine millions."—"The ratio of ministerial supply was regularly and rapidly declining."—"and the number of pious young men able to educate themselves was proved by the experience of half a century to be unequal to provide a remedy."

The plan at first proposed was the establishment of permanent scholarships of 1000 dollars each, "by which it was supposed the Society would be relieved from pecuniary embarrassment," while its constitution was supposed to be such as would guard against misappropriation, "the supreme control being lodged in a general society

composed of members from all parts of the country, and of various denominations; with branch societies in different districts, sustaining the general relation of auxiliaries, but retaining the right of selecting young men within their limits, and of appropriating the sums raised by themselves."—"Since then the accumulation of permanent funds has excited considerable inquiry and extensive opposition."—Life of Cornelius, pp. 198, et seq.

"From the formation of the Society till 1820, the assistance rendered was wholly gratuitous. From 1820 to 1826, one half of the amount of appropriations was loaned, and the remaining half gratuitous. At the time of Mr. Cornelius's accession to the Society, the *loan* system was exclusively adopted, subject to exceptions in extraordinary instances; no interest being required in any case, until a considerable period after professional engagements should be assumed. A great majority of the young men who were assisted at the time the change was made were in favour of it. It has been adopted in substance by the Education Societies which have been formed subsequently. *The operation of the system upon character* is its most decided recommendation. It promotes habits of economy and careful expenditure. The money is not received as a gift, where gratitude and the right use of it are all the returns which are demanded. The system of exclusive charity has been found to exert an unfavourable influence upon those traits of character which are of great importance as a preparation for usefulness. The consciousness of independence, produced by this system, gives a force, freedom, and elasticity of thought and feeling, which cannot be acquired on any other system."—p. 198.

(Without going into the general details of the Society's operations, many of which could not be adopted in England, let us give the following, which explains the *modus operandi* of this principle of the Society. It is an extract from one of Mr. C.'s letters.)

"October 17, 1827.

"But our loan seems not to be fairly understood. It is not only a loan without interest till the young man has completed his course and for some time after, and a loan without surety, so that if he dies the debt dies with him; but it is made with the further most important provision, that if he shall, in consequence of any calamity, or service of the church to which he may be providentially called, or the peculiar situation in which he may be placed, 'be deprived of the means of refunding, he shall present his case to the board of Directors, whose duty it is to cancel his debt in whole or in part at their discretion.' You perceive, therefore, that the loan is of a very peculiar kind. It is strictly parental, and no young man who does his duty can ever be injured by it. If our young men will go to the west and labour as good and faithful soldiers for a bare subsistence, as some of them do, we tell them that their debt shall never trouble them. But if they come back to New England, and settle in our large parishes here, they must expect to be called on to refund. I cannot conceive how it is possible for a truly benevolent and devoted young man, who has sincerely given all to Christ, and who has entered the ministry not to seek a life of ease, but of labour and self-denial, to be dissatisfied with or discouraged by such a loan. At the same time, it gives the Society many and very great advantages. It lessens the temptation to unworthy men to rush into the ministry; it promotes economy, strength, energy, and independence of character; assures the church that she is not about to lose the aid of that class of ministers who have made themselves by the grace of God, and obtained by their own efforts, a preparation for the ministry. At the same time, it provides a returning fund, which will operate like returning streams to swell the dimensions and accelerate the current of the river of life which is to flow through all nations. By taking this course, we obviate a world of objections which our shrewdest and often our best men have felt to a system of entirely chari-

table education. Everything among us has to work. Our greatest men have come forward without the aid of an Education Society, and I have heard them say that could they have had the advantages we give, they would have felt rich. There may be danger, in heating up so loudly for recruits, of not looking with sufficient care to the character of our troops. A small army of noble-spirited men, who have nerve, and muscle, and bone, will do more hard service than thousands of feeble, effeminate men. But the truth is, that *our young men altogether prefer the present system*. The applications for aid from every part of the country are coming to us in greater numbers probably than ever; and from some who never would apply till we adopted the loaning system, by which they cease to be *charity students*."—pp. 218, et seq.

P.S. It has often struck me that you would do much service to our body, if you would procure from some of the able ministers of our denomination in America, some pretty minute details of the manner in which the system is worked out there. From scattered hints in various works, I should think a series of papers on that subject would be of extreme interest just now, when our own institutions are undergoing so great a degree of adjustment and repair.

HINTS ON THE TOPOGRAPHICAL AND BIOGRAPHICAL HISTORY CONNECTED WITH DISSENTING PLACES OF WORSHIP.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

SIR,—I was a mere school-boy when your Magazine was first published under the name of the London Christian Instructor; yet I have, from its commencement, been one of your constant readers, and it is with great pleasure that, on the first day of the month, I cut open the leaves of your truly respectable periodical. In your earlier numbers you gave the history of some of our dissenting chapels; my young mind was wonderfully interested in reading that delightful series of papers; I regretted when they were discontinued, and to this day I have been much surprised that the series has never been renewed. Few subjects can, I think, be more interesting; and while, with great propriety, you devote a portion of your pages to learned and critical papers, for the benefit of the reverend divines of our church, pray, Sir, indulge our young friends, and such of your general readers as cultivate a taste for the growing study of topographical science, with a series of papers on this delightful and most instructive subject. Surely, Sir, we do not assume too much, when we state that many of our chapels have stood long enough to be rich in antiquated lore. It is true they have no fretted roofs, nor storied windows, nor bannered aisles, nor monumental brasses, nor marble effigies of mailed knights and devoted crusaders; but, notwithstanding, our chapels have to their worshippers, *that* which gives even to *these* all their moral character, and all their absorbing interest; for in many cases, (though not of the writer, for he was cradled amidst the discipline of the establishment,) they are the sanctuaries, in which their fathers have worshipped, and around which

they now calmly slumber, awaiting the resurrection of the just. They are buildings which were raised in troublous times, amidst the storms of persecution, whose bricks and stones were watered and cemented with tears; and although dissent is *tolerated* now, and to attend a conventicle is no longer to be exposed to the butt, the ridicule, the scoff, aye, and it has been the persecution, of the Churchman, it may not only be very interesting but very profitable, especially to the young, to know under what circumstances their chapels were reared, and by what means they have thus arrived to maturity, through the sunshine and the storm; and to call to remembrance the pious enthusiasm of the Jew of old time, "Let us walk about Zion, go round about her, tell the towers thereof, mark well her bulwarks, consider her palaces," *that like him we may tell it to the generations following,*

To collect materials for a topographical work, I have lately been looking through some of the old volumes of the Gentleman's Magazine, and in the course of my researches I met with the following remark:—"It is indeed a matter of surprise that, while the parochial churches of the country, and the lives of their respective incumbents, have received ample illustration from the pen of the antiquary, and the historical *Churchman*, the sanctuaries of the Dissenters have, with the exception of Nichols's Leicestershire, been left entirely unexplored, and the biography of their respective pastors unrecorded by the intelligent *Nonconformist*."

My object, Sir, in obtruding upon your notice is, to give expression to my wishes that you would use your influence amongst your various correspondents, that you may be supplied with a series of historical sketches of our chapels, interspersed with copies of interesting monuments, biographical and literary notices, combined with statistical information.

I do not know a more suitable channel for intelligence of this kind, than the pages of your Magazine; and if the hint I have here given should meet with your approval, and that of your readers, I will, at some future time, supply you with some notices, historical, biographical, literary, and statistical, of the chapel which I attend; and if no other correspondent should do so, I would also attempt to prepare a similar paper on the history of the chapel I attended in my younger days, a chapel sanctified by the genius of a divine, whose labours at the distance of two centuries are still held in thankful remembrance, and a place endeared to *me*, by the recollection of the affectionate, zealous, and faithful services of a pastor who, since I left that neighbourhood, has entered into his rest.

Newport Pagnell,
November 12th, 1842.

I am, Sir, yours obediently,
A LAYMAN.

[The Editor will be happy to receive from "A Layman," or any other correspondent, such communications as he describes, and will bear in mind the hint which is so courteously given in the labours of another year.]

REVIEWS.

The Modern Pulpit viewed in its relation to the State of Society.

By Robert Vaughan, D. D. Post 8vo. London: Jackson & Walford, 1842, pp. 203.

"THE Modern Pulpit" is a high and interesting, an important and a popular theme. There are thoughts stirring in many a mind in relation to the pulpit:—its efficiency, its failure, and the means of its improvement. In contemplating this subject, we beg it may be ever remembered that the truths to be illustrated and enforced in the pulpit, are essentially the same in every age, and amidst all the varied conditions of mankind; and that human nature, too, is essentially the same, on which the great truths of religion are to act. But, at the same time, it is to be observed, (and this is Dr. Vaughan's main position,) that there are such varying states of society;—such different phases of human nature;—such changes in the conditions, the attainments, the habits, the tastes, the temptations of men, as to require a considerable difference in the manner in which Divine truth is presented to them; the pulpit adapting itself to the varying circumstances of human affairs: *this* the Doctor thinks is not sufficiently considered in the present day, and upon this he has many just remarks and wise suggestions.

Before we enter, however, upon the subject, we must furnish our readers with a plan of the work, by which they will perceive its design, and the principal topics that are described in its successive chapters.

"I. On the Office of Preaching, and on the Place assigned to it in the New Testament. II. On the General Characteristics of Modern Society. III. On the Manual Labour Classes; and on the Pulpit in its relation to them. IV. On the Middle Classes, and on the Pulpit in its relation to them. V. On the Higher Classes, and on the Pulpit in its relation to them. VI. On the Modern Pulpit in its relation to the Past. VII. On a Self-educated Ministry. VIII. On the Value of a Good Elocution, and the means of attaining it. IX. On Divine Influence in its relation to the Success of the Gospel. X. On the Scriptural Connexion between Personal Religion and the Ministerial Office. XI. On the Duty of the Churches in relation to the Christian Ministry. XII. On some Points of Caution necessary to Preachers and Hearers."

"The present Treatise," the author tells us, "owes its origin to a discourse which he delivered at Spring Hill College, in June last. His fathers and brethren, who were present on that occasion, requested that the thoughts which had engaged their attention from the pulpit, might be submitted to them from the press. But the preacher soon discovered that the theme which he had selected embraced too wide a compass, and too great a variety of topics, to admit of its being treated with any approach toward justice, within the space allotted to him in the pulpit. He has accordingly recast, and greatly expanded, the whole matter of the discourse, in the hope of rendering it in some degree less unworthy of the subject to which it relates."—Preface, p. ix.

The zealous efforts that are made in the present day, to exalt the sacraments and ceremonies of the church, and to depreciate the full and faithful preaching of the Gospel, render it necessary that the high place assigned in the New Testament to the work of preaching should be distinctly pointed out. This Dr. Vaughan has not failed to observe, and we quote the following paragraph relating to it with great pleasure :—

“The prominence assigned in the New Testament to preaching, and assigned to it as its permanent place under the Christian dispensation, has been determined, in the clear foresight of all the change that has been, and that shall be. Revolutions in the social and in the moral world may greatly affect the mode and complexion of preaching; but its high uses must be perpetual, inasmuch as the great aptitudes of human nature, to which it commends itself, must be perpetual. The labours of our blessed Lord consisted almost entirely in preaching. It was in this office that the apostles were to find their almost constant occupation. It was as preachers that the seventy were deputed, when they were sent forth, two and two, into every city and place, whither their Lord himself would come. To this kind of labour the risen Saviour pointed, when he said in his emphatic address to Peter, ‘Feed my sheep; feed my lambs;’ and still more instructive in this view was his parting command to his disciples, when the heavens were receiving him out of their sight, ‘Go, preach my Gospel to every creature.’

“Everything in the history of the church, during the apostolic age, is in harmony with these intimations. Preaching everywhere appears as the great employment of the apostles, and not less so of the settled pastor. ‘Let the elders who rule well be counted worthy of double honour; especially they who labour in the word and doctrine.’ The inspired guides of the church sometimes touch upon the institutes of religion, and upon matters of church government, but it is always briefly, and for the most part indirectly; leaving nearly the whole space, in the apostolic records, to be occupied with the matter proper to preaching, viz. the exposition, the defence, and the enforcement of the great truths and duties of religion. The apostles were not indifferent to the true principles of church government, but their great concern was, that churches should be governed by the spirit of an enlightened Christianity. They well knew the symbolic use of the Christian institutes; but they trusted not to them as expounders of the truths of which they were the symbols. When Paul gave thanks to God that he had baptized so few of the Corinthians, adding, ‘Christ sent me not to baptize, but to preach the Gospel,’ he announced distinctly the place assigned to the work of preaching in the New Testament. He knew the terms of the commission, which had been given to him as an apostle, and his conclusion from those terms was, that it is more important, greatly more important, to preach than to baptize. So great indeed was the difference between these things, that he speaks of the one as though it possessed no value, even as though it had not existence, compared with the other. It follows, accordingly, that among the means of promoting religion in the world, preaching should always hold the first place. All other institutes, even when clearly the appointment of God, as in the instance of baptism, and when administered in all respects scripturally, as in the first churches, are thus made to have their place and value as subordinate to preaching. Nothing can be more plain than that Paul looked to preaching, as the great means in forming churches, and as the great means by which they were to be edified when formed. It is from the state of the pulpit, accordingly, that we should judge in the main as to the state of religion, in the case of any people.”—pp. 5—8.

Admitting the truth of these statements, it must then follow that those who are put into the ministry, should possess the most entire devotedness to their work; delighting in it for its own sake, and especially in the great designs for which it was appointed,—the glory of the Redeemer, and the salvation of men. Everything contained in the inspired records relating to the institution and designs of the ministry, and everything made known respecting the character, preaching, and usefulness, of the first ministers of the Gospel, tend to confirm this remark. The directions addressed in the inspired Epistles to ministers:—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—"Meditate on these things; give thyself wholly to them, that thy profiting may appear unto all."—"Do the work of an evangelist; make full proof of thy ministry."—"Preach the word; be instant in season, out of season; reprove, exhort, with all long-suffering and doctrine;"—these show that the right discharge of this work was to be their great, their absorbing object, and their constant aim. This was so to fill the heart, to engage the studies, to engross the time of the man of God, that he should have little leisure to attend to ordinary concerns, and none for "the traditions of men," or for "old wives' fables." His high, holy avocation, as an expositor of the sacred writings, and the herald of salvation to dying men, demands the consecration of all his powers, all his attainments, all his influence, and all his opportunities. Consecration of soul to the spiritual ends and objects of the Christian ministry, are essential to its permanent efficiency.

The history of the Christian church records many instances of astonishing power and delightful success in the labour of the pulpit, under every variety of circumstance, and amidst every diversity of station and attainment; but it has been generally, we might almost say uniformly, connected with entire, aye, intense devotedness to its momentous duties. Take the apostle Paul as an example. From the time when he first preached Christ in the synagogue at Damascus, till the day when he could say, "I have fought a good fight, I have finished my course, I have kept the faith," there was a fervent, steady, never-failing devotedness to his work; nothing could divert his attention, abate his ardour, or damp his zeal in its pursuit. And hence, by the Spirit of God, he was the efficient, successful minister of Christ among the Gentiles. Look at more modern times! See Baxter prosecuting his ministry at Kidderminster; why the whole soul of the man is engaged in the one single object of pursuit, the efficient discharge of the duties of his ministry; and we do not wonder at his success.

The zeal of Whitefield, in his great work of preaching the Gospel in two hemispheres, well-nigh consumed him; but, then, what did he not effect? Such pastors as Risdon Darracott or Jonathan Edwards,

impressed their hearers by their entire devotedness to their work, and hence one element of their extraordinary usefulness.

A constant sense of the unspeakable importance of the ministry will not only produce entire devotedness, but will put into requisition all the skilfulness of the mind, all the energies of the soul. As Robert Hall has finely observed, "The moment we permit ourselves to think lightly of the Christian ministry, our right arm is withered; nothing but imbecility and relaxation remains. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm; though what in other professions is enthusiasm, is in ours the dictate of sobriety and truth."

There may, indeed, be successful efforts made to attain professional respectability; good sermons may be carefully composed in the study, and effectively delivered in the pulpit; but if there be wanting a deep, earnest, prayerful solicitude to bring the people under the influence of the Gospel, the highest ends of the ministry will not be realized. The hearers must see and feel, that the pulpit is sacred to the honour, not of the preacher but of his Master; and that he who ministers in it preaches not himself but Christ Jesus the Lord; that he "is affectionately desirous of them;" that "his heart's desire and prayer to God for them is, that they may be saved."

Dr. Vaughan justly observes—

"It is not our manner to expect excellence in any of the pursuits of life, except as the heart has been given to them. We so judge in relation to science, literature, taste, commerce,—everything. On this general ground, we conclude, that men without religion can never be at home in the ministrations of religion. The heart devoid of sympathy with devout affections, can bring no real warmth or affinity to its labours, when employed professionally in endeavouring to inculcate such affections. Such a man may be acquainted with the theory of evangelical truth, and may preach it; but the exercises of his mind upon subjects of a spiritual nature must be so much cold and reluctant service. Every anxious spirit looking to him for counsel, must be to him a reprover. Every sick chamber must be to him as a scene calling him to the discharge of most unwelcome duties. Every house of mourning must be the place of his presence from necessity only, and never from choice. His worldly passions may derive some gratification from the social accompaniments which attend upon the office on which he has obtruded, but the duties belonging immediately to that office must be to him as a series of tasks,—his career as a minister of religion being as a chain, all the links of which have been so many acts of self-denial."—p. 186.

That the labours of the pulpit should directly aim at the conversion of sinners unto God, appears to us of paramount importance. The ministry of reconciliation was appointed to advance the kingdom of the Redeemer among men; "to turn them from darkness to light, from the power of Satan to God;" to make inroads upon the empire of Satan, and to win large accessions to the subjects of our Immanuel.

Surely, then, the best methods should be employed to arrest the attention of the careless, to awaken the slumbering mind, to impress with the importance of eternal realities, to lead the sinner to a deep conviction of his responsibility and danger, to conduct the miserable wanderer to the Saviour's cross, to bring the alienated mind into a state of reconciliation to God. The pulpit can never be truly efficient where these effects are wanting. On this part of the subject our author presents us with the following remarks, worthy of being pondered by every minister of the present day. He has been referring to Watts's "Humble Attempt for the Revival of Religion among Christians," and he observes :—

"It appears from this very interesting publication, that the great want was, not that preaching should be orthodox, nor that it should be evangelical, instructive, and even searching, considered in its relation to Christians, but that it should be pointed more earnestly and directly towards 'the conversion of sinners to holiness.' The most able preacher among the Dissenters in that age was Thomas Bradbury, the minister of New Court Chapel, Carey Street, London. But from the numerous sermons published by Bradbury, most of which, it should be added, were delivered on special and public occasions, we should be disposed to fear that the greater point, animation, and genius of this preacher, did not tend more strongly than the less gifted labours of his brethren, towards the object which appeared to the devout spirit of Watts as the great want of the times—'the conversion of sinners to holiness.' Bradbury is not the only man who has become so occupied with defending the polity and outworks of Dissent, as to appear to lose sight of the fact, that Congregationalism, next to its being, as we truly think it to be, a part of the will of the Saviour, derives its great value from its special aptitude to diffuse a serious and vital Christianity among the people. Men who become intent on making themselves felt through the ecclesiastical framework of a nation, too often fail of making any great impression, of the best kind, on the sphere immediately about them. Men of a less venturesome aim, and given to more obscure labours, frequently do more, not only toward the advancement of piety, but toward the advancement of their distinctive principles. Watts and Doddridge adhered to the principles of Bradbury, as a Congregationalist, but placed them in a more marked, and a more just subordination to piety; and the effect of their wiser and better policy may be seen, in the much wider and more permanent service to the cause of those principles, which has resulted from their labours. The labours of Bradbury have passed into comparative forgetfulness, along with the excitements which produced them, and to which they were addressed; while those of Watts and Doddridge belong to our age as much as to their own, and, by exhibiting Independency in its true light, as a system of piety, rather than as a system of mere policy, have done more than the labours of all the men of their generation beside, to give it reputation and power."—p. 123.

In that portion of the work which our author has devoted to the "Modern Pulpit in the Past," he takes a concise but clear and discriminating review of the state of the pulpit in England, from the time of the Reformation; bringing out the characteristic features of several classes of preachers, and the peculiarities of the different periods in which they ministered. It commences with a forcible sketch of the history and preaching of Hugh Latimer, who is denominated "the

father of pulpit eloquence in England ;" coming on to the times of the Puritans, it presents Baxter before us in full relief. We cannot resist the temptation to transcribe a page here for the gratification of our readers.

"Never, since the age of inspired teachers, had the pulpit been filled by men more sustained by the prayers, as well as by the affections of their auditory ; and never, since that age, had the church seen a man more entitled to such regard, than was the Puritan minister, when true to his vocation.

"There was especially one of their number, the sight of whom, in the pulpit, and of the crowd about him, as they hung upon his lips, it must have been worth going far to see. Be it remembered, that the Puritan preacher, while a reformer of the church, had his place within it. His pulpit rose near the ancient aisle, hallowed by the footsteps of the many generations who have traversed it. Above him stretched the arches of the old gothic roof. Before you, and around, are the curiously carved and half-decayed enclosures, within which a lengthened succession of kneeling worshippers have paid their homage to the Omniscient and Everlasting. Beneath you are the tombs of the dead, and about you, on every space that can meet the eye, are their mouldering monuments. In the pulpit stands the man of God. The book, rich in the idiom of our mother-tongue, and richer still in its heavenly treasure, is open before him. The cap which forms its sable line across the summit of that forehead, only serves to place the fine intellectuality of the space beneath in greater prominence. The mingled force and tenderness of those dark eyes come forth in beautiful keeping with the brow that covers them, and with the curvature of those lips, so fraught with sensibility, while in so little sympathy with the animal nature, and in such near affinity with the intellectual. Over the lining, the expression, the complexion, the whole cast of that countenance, you see the signs of feeling and of thought—of feeling ever active, of thought ever intent upon its labour.

"From the shoulders downward falls the drapery of the college robe, worn with no superstitious or vain intent, but as a seemly vestment, sufficing to distinguish between the teacher and the taught, and sufficing also to bespeak, that in religion there is still a use of authority, as well as an abuse of it. On every hand, and off to the walls and doorways, you see gathered men, and women, and children, of all grades, embracing minds of various adjustment, power, and culture, and all moulded into a greater variety still, by the various pressure of those memorable times.

"But as the preacher proceeds, you find that he knows them all—their coming in and their going out. So much skill has come to him from long practice, that the most learned and acute may not readily evade him. The busy and the worldly soon become aware that their working-day kind of life has been his study. The most obscure are made to feel that his benevolent thought has penetrated into their lot also ; and even the young children, as they look up here and there, from the family groups about, learn, with a mixture of surprise and fear, that the preacher has been careful to watch the budding thought and feeling even in children—while upon them all you see his words distil like the dew, words which breathe the mercy of the cross, and point, as with a power from heaven, to the visions of hope and blessedness, which that cross has revealed to the children of mortality ! What wonder if you see every eye intent on such a preacher, every ear open to him, every countenance sending forth the signs of a deep interest, and every heart vibrating beneath the touch of thoughts so devout, of emotions so heaven-born ! In him they see the purified nature of the saint, without the perverted nature of the ascetic. He is an ambassador from God, but he is one with man. His devotion is impassioned, celestial, but it is devotion which has given a new tenderness and force to every feeling of humanity, to every social affection.

"His preaching points to heaven, but his sympathies identify him with everything in the allotment of humanity on earth; and all that he might become thus potent in leading men to heaven. Such, in the pulpit, was Richard Baxter, and such, in no mean degree, according to the testimony of Baxter, were many, very many, of the Puritan preachers in the seventeenth century."—pp. 81—84.

From this review of the Puritan pulpit, the writer passes on to the Nonconformist pulpit, the Episcopalian, &c. &c. Under the latter, he gives us a portrait of South, which may be placed in striking contrast with that of Baxter.

"Nothing," he observes, "within the same range of composition, is more destitute of devotional feeling than his sermons. All his attempts to inculcate affections of that nature, are in the manner of a man who would seem never to have known anything of such feelings from experience. Little effort is made to exhibit the good to admiration, but much is done to hold up the evil to alternate hatred and derision. Such, indeed, is the temper which he commonly betrays, that his chief motive in preaching truth and duty would almost seem to be, that he might realize the exquisite pleasure of putting the parties to torture, who have failed to receive the one, or have run counter to the other. Everything tends to convict, rather than convert; to madden, rather than reclaim. His rebukes fall, in consequence, in tones more proper to a minister of vengeance, than to a minister of reconciliation."—p. 97.

Should our readers inquire, What is the conclusion to which we are brought by the review of "The Modern Pulpit in the Past?" Is there any one class of preachers that the ministers of the present day would do well exactly to imitate?—Is there any particular style, or manner of preaching, which has been adopted by ministers who have preceded us, to which the services of the pulpit in these times should be conformed?—Dr. Vaughan supplies an answer to such inquiries in the negative. With great propriety has he observed, towards the close of the chapter—

"From the review with which we have been occupied in this chapter, it is plain, that the manner of preaching which has proved effectual at one time, must not be relied upon as promising to be no less effectual at all times. The causes which affect the character of the people must always affect the manner of the preacher. Human nature, viewed in its great elements, is changeless as the heavens; but viewed as it may be affected by external influences, it is ever varying like the clouds."—p. 139.

"Our doctrine, therefore, is, that the past has had a preaching of its own, and that so it must be with the present. The preaching of the Reformers was a preaching of its own order; the same may be said of the preaching of the Puritans; and the same again of Methodism. But *our* preaching must not consist in a ceaseless iteration of the elementary principles of Protestantism, as in the first of these instances; nor in the skilful wielding of a cumbrous theological learning, as in the second instance; nor in an announcement of little more than the doctrine of salvation by repentance towards God, and faith in the Lord Jesus Christ, as in the third instance. Romanism is no longer the great antagonist; our people are no longer a nation familiar with the forms and phrases of a technical theology; and the great object of our vocation as preachers is no longer, to arouse the dormant faith of the worldly and the thoughtless, but to convince the gainsayer, and to build up the church of God in the intelligent, the holy, and the moral; and to do this in the face of

a generation more wakeful and scrutinizing than any that has arisen in the history of nations. Need it be said on this subject, that, if we hope to be strong, we must dare to be original? Is it not plain that the past can have no model to furnish, inasmuch as the past has had no times like ours? And, with regard to the present, is it not manifest that the states of Europe can scarcely be said to have any preaching in them that we should be concerned to imitate? Our idea with regard to what preaching ought to be, must not be derived from what has been successful in the past, nor from what now obtains elsewhere, but from what is before us in the example of inspired men, and from what is demanded by the age in which we live. In the preaching of Reformers and Puritans, and in that of Episcopalians, Nonconformists, and Methodists, much may be observed from which we shall do well to learn; but much must be added to what may be so learned, and added purely from our own studious and devout consideration."—pp. 142, 143.

We cannot take leave of this interesting volume without cordially recommending it to the careful perusal of our brethren in the ministry. It abounds in great principles, and fine illustrations, in solemn views of the state of British society, and in faithful appeals to the understanding and the heart. It is a book full of instruction, and the sketches of the great preachers of former times are original and striking. In fact, it may be perused, for its historical and biographical interest, by all classes of Christians, and we cordially wish that it may be widely circulated and generally read.

Luther, A Poem. By Robert Montgomery, M.A. Second Edition. London: Baisler. 12mo, pp. 510. 1842.

Luther, or Rome and the Reformation, A Poem. By Alfred Lord. London: Seeley & Burnside. 8vo, pp. 193. 1841.

MR. MONTGOMERY'S "Luther" has already been subjected to the criticism of most of our contemporaries, and, like the hero whose glorious work it commemorates, has experienced, from various hands, no very gentle treatment. And did we happen just now to be in a very critical mood, it would not be difficult to indicate many newly-coined words, and not a few extravagancies of thought, against which we should have to protest, and the removal of which would greatly benefit the poem. The truth is, that Robert Montgomery is just the subject for a systematic critic to get into his hands; being, we imagine, of a very candid and unsuspecting nature, and allowing his zeal to hurry him along without a due regard to those minute proprieties which no public writer can with impunity neglect.

To do justice to himself, our author should subject his productions to a most careful pruning, and remember that readers are not, generally speaking, likely to partake of the impetuosity of the writer, to such a degree as to lose sight of the blemishes which he may have left unnoticed. The faults of Mr. Robert Montgomery, however, may be

very easily corrected, and we are satisfied that a mind very far inferior to his would not have allowed one of them to appear. It is far easier to censure his defects, than to imitate his excellencies; for excellencies he has, not in our judgment only, but according to the concessions of those by whom he has been most roughly handled. The *impartial, calm, unbiassed* reviewer in "The Times," who so skilfully combined the discharge of public duty with the gratification of private pique, has, with strange inconsistency, incorporated among his censures, passages of exquisite beauty and force; and in no critique that we have seen has the writer been able to steer clear of some of the numerous excellencies with which the poem abounds.

These excellencies are very numerous, and would yield to the Christian painter many a pleasing scene. Here is Luther's fire-side:—

"And thus within the haven of a home
Luther at length his care-toss'd spirit found
Anchor'd, in peace and matrimonial joy
Secure. And where do love's fond annals tell
A home of heart more exquisite than his?
The once cowl'd monk, (who trod the cloisters dim,
And made his melancholy footsteps ring
With cadence long and lone,) was now become
A glowing husband and a gladden'd sire.
And lovely was it, when his mind, unrobed
Of all its panoply of public state,
Reposed in sunshine,—and, at home retired,
Sparkled and play'd around his infant boy;
Or else in laughing sweetness echo'd back
The tones of glee and truths of gay delight
Which Ketha from her sunbright bosom sent;
Or look'd applause, to see his portrait rise
Under the magic of embroid'ring art
Featured and form'd! And so, when dusky night
Mantled his dwelling with sabbatic peace,
Seldom have angels, as they waft their flight
From home to home, on voiceless errands wing'd,
A fairer landscape of domestic love
And life beheld, than Martin Luther made
Around him, with his wife and infant smile;
Nor, haply, upon Heaven's memorial page
The meek hosannahs of more thankful minds
Have they recorded, than the chants they heard
When sang the great Restorer of the Truth
Hymns of the heart, around his household shrine."

Tetzel selling indulgences is well depicted:—

"'Lo! at yon gate' (the Mercuries of Sin
Are crying) 'stands the awful grace of God!'
And in one moment, like a moral wave,
Heaves far and wide the town's excited heart;

Council, and nuns, and priests, and monks advance,
 And motley crowds from every dome and street
 Are trooping, while the booming town-clock peals
 A loud hosannah from its lofty spires,
 And tapers flash, and greeting symbols sound,
 To meet the great PROCESSION. See! they come,
 In robes how costly! there, in cushion'd pomp,
 The BULL of grace, whereby the Godhead's hands
 Are bound, and His dread thunders must awake
 Or sleep, as priestly conjuration bids!
 For now, before the wooden cross uprear'd,
 Bedeck'd with Leo's blazonry of pride,
 The loud-voiced Tetzels takes his stand profane:
 Prime vender he, beneath whose venal lip
 Heaven's attributes, as in a mart exposed,
 Are purchased by Indulgence,—God is sold
 In pardons! Sin itself, before conceived
 Or acted, by the Pope's almighty bull,
 Shall not be damning; whatsoever Desire
 May dream hereafter, all by this high charm
 Shall be forgiven!—'Down this cross there flows
 A grace like that the Saviour's bleeding side
 Dispersed; but hark! from depths of ghastly woe,
 Where yelling spirits clang their chains of fire,—
 Tormented parents, friends, and children, lift
 Their tongues uncool'd, and cry for needed alms
 To bring them from that red abyss of wrath,
 Where scorch their souls in purgatorial flames!
 Let but your money, with its golden clink,
 Yon chest descend, and, lo! at once escaped,
 Those dungeon spirits, wing'd by Papal grace,
 Full into heaven's bright welcome flee!"

In the following passage is a very beautiful expression of a most important truth—the relative importance of little things:—

"There's nothing little in this world of ours,
 Because in nothing, rarely, can we act alone.
 Built like that fabled roof, where finest stones
 Each into each by interlacing art
 So exquisitely blend, with poised effect,
 That, touch but one, and, lo! the fabric all
 Shakes into movement with recoiling shock:
 So is our world, ineffably arranged.
 Thus the first glance which God's forbidden tree
 Drew from the eye of earth's frail mother, forms
 With our last sin a fatal junction now.

"No fact is isolate, no feeling lone;
 Entangled are we by perpetual lines
 Of moral network, infinitely fine,
 Like magic influence all around us drawn,

That makes our conduct endless, by the thrill
 And tone of feeling that it often strikes
 On the deep chord of ages yet to come."

We have in the following an affecting picture of the visit of the Reformer in his old age to Eisleben, and of the anxiety which he then felt for the sacred cause in which he had been the prime mover on earth :—

" And such, perchance, within the pensive gaze
 Of Luther glisten'd, when, in hoary eld,
 Bowed with care, and pierced with many a pang
 Increasing,—in that very home of youth
 Again he enters, where, a foodless boy,
 Through Eisleben from house to house he sang
 For bread ! and dropt unseen the bitter tear
 That moisten'd it, when cast from churlish hands.—
 There, at the window, o'er the wintry heavens
 Bleak with the blast, and white with flaking snow,
 Dejectedly his deep-set gaze he fix'd,
 While heaved his spirit with a swell of prayer,—
 Distinct, and deep, and by remembrance toned,
 How richly grateful !—On his frame oppress'd
 Decrepit age was falling ; and both falt'ring nerves
 And sense enfeebled, blended presage gave
 That soon with him the silver cord would loose,
 And bowl be broken at the fountain-head !
 But not for this repin'd he,—for THE CHURCH he mourn'd,
 And sighingly her future doom forecast
 That now was shadow'd in the stormful creeds
 Around him raging. Thus an autumn tinge
 Sadden'd the future with prophetic shades
 Of woe and weakness, till at times he long'd
 Like Simeon,—now in peace to part,
 And on the bosom of his Lord expire.
 His work is done, his warfare is complete ;
 And from eternity there seem'd to sound
 A bugle note, that challenged his retreat
 Home to the heaven Salvation's CAPTAIN won !"

The merit of this poem, however, does not consist of the occasional occurrence of striking passages such as we have quoted, but in the spirit which pervades the whole, and that is the spirit of the *Reformation*, the spirit so sadly declining at this day in the church to which Mr. Montgomery belongs, but which we have felt to be aroused within us, whenever we have taken his volume, and read either the poem, or the valuable notes that precede and follow it.

The other "Luther" is a well-meant but inadequate attempt to celebrate the achievements of the German Reformer, but the thoughts are commonplace, the language poor, and the verses little better than doggrel.

Essai sur la Manifestation des Convictions Religieuses, et sur la Separation de l'Eglise de l'Etat, envisagée comme Conséquence Necessaire, et comme Garantie du Principe. Par Professeur Vinet. 1 vol. 8vo.

THE rapid spread of a spirit of inquiry on the subject of religious establishments is, to all the friends of uncorrupted Christianity, matter of sincere congratulation. It is manifestly becoming the question of the age in which we live. Apart from the agitation of the topic in Great Britain, we find that in Germany, Russia, Sweden, France, and Switzerland, there is a movement in the right direction. The spiritual nature and relations of the Saviour's kingdom are now being freely discussed, and free discussion is all that the truth requires. The work before us is denominated a Prize Essay, the subject of which was given by "The Society for the Advancement of Christian Morals," a Society founded by the late admirable Baron de Stael, in conjunction with his brother-in-law, the Duke de Broglie. We cannot but rejoice that the example of this nation, in offering such stimuli, has led to such a work as this. It presents profound views, both on the great subject of personal religion, and on the assumed right of the state to interfere with its exhibition. The mind of the writer is eminently philosophical; his views are evangelical; and the whole Essay sustains the impression that it emanates from a master-mind. It is a work which cannot but be read, and we anticipate no slight results from its perusal. That the evangelical school of Geneva should possess two such men as D'Aubigné and the writer of this Essay, is to us matter of lively gratitude to God, especially at such a time as the present. May they be abundantly successful!

The Essay before us is divided, as the title informs us, into two parts, the former of which contains six chapters. The first two are occupied with ideas upon the manifestation of convictions in general; and with an examination, and we apprehend a successful refutation, of the objection that it is rash to undertake, and culpable to desire, the enlightening of those who have hitherto lived in happy ignorance of each other and of themselves. In the third and fourth chapters, the duty of manifesting religious belief is enforced: the fifth is taken up with the application of the principle to different religious conditions, and the sixth and last treats of the different modes of manifestation.

The second part of the Essay refers to institutions, in their relation to the manifestation of religious convictions, and is divided into eleven chapters. In the first and second, the author treats of persecution and protection, and institutes the inquiry, whether the state is qualified to protect religion. The third contains an introduction to the examination of objections, and an inquiry as to the way in which we should believe the truth. The fourth, an objection drawn from the generally-

received opinion of the state. Chapter the fifth sets forth the principles of Christianity on the same subject: the sixth contains other theoretical objections. In the seventh, eighth, and ninth, our author notices the objections taken from the practical point of view, and examines the question whether the church has not need of the state. In the tenth, he takes up the contrary side, whether the state has not need of the church; and closes the work by taking a view of the systems of transition and transaction.

Instead of attempting any disquisitions of our own upon the subject on which this important volume treats, we shall translate, as the work has not yet appeared in an English dress, a series of impressive passages, which will enable our readers to form some idea of the style and spirit of the author. In the Introduction, which occupies a space of twenty-three pages, he gives the following account of the origin of the work:—

“When the subject upon which I have undertaken to write was proposed for the competition of Prize Essays, the question, perhaps, arose in the minds of many, whether it was the topic that most needed discussion, and whether, in the contemplation of ‘The Society for the Advancement of Christian Morals,’ as in that of every man, the duty of forming religious convictions is not the first thing to be considered, rather than that of manifesting them. Does not the present state of men’s minds call for a discussion of the former of these subjects before the latter? Is it not the most evident moral disease of our age, or rather the most evident symptom of that disease, that there is almost an universal absence of convictions either in religion, in morals, or in politics? Nor is it convictions only that are wanting, it is the very principle of conviction itself. The very spring of real belief seems dried up. Scepticism is become the constitution and character of the age. We know nothing now of the decisions of conscience. It may be compared to a paralyzed limb, a dead body, an extinct sense. This generation, by pretending to understand everything, may be said to have rendered itself incapable of forming a judgment upon anything. Everything is probable, everything is plausible, but at the same time none seem capable of deciding affirmatively or negatively on any question; and because nothing is rejected, nothing is received. Life, in order to find a centre of gravity, action, to have a starting-point, are driven to seek it in self-interest, well or ill understood; self-interest, the sole certainty, the sole truth, left standing amidst the universal ruin of convictions. No cementing principle of a common faith binds the members of society together; they are mixed, but not united. Unity of minds, which is alone real unity, has vanished; and henceforth, every man sinking into himself, it has come to the point that bare selfishness must be the final issue of our moral and social development.

“As to the existence of this disease, and its dreadful malignity, there is but one opinion. Those who are most destitute of faith, the most satisfied to believe nothing, sincerely wear the garb of mourning for public creeds. The least religious preach religion. Each one, so to speak, boasts of and recommends the remedy of which he himself makes no use. They wish religion for every one but themselves. * * * * Many who profess to believe appear so little persuaded of their faith, are so timid, seem so ashamed of believing, that their timidity makes more proselytes than their faith. The void, nevertheless, appears so great, the want so imperious, that they form religious systems as idolaters manufacture idols, and when they have

given them a form as fantastical or as rational as possible, they laugh at their own invention, and cast it into the fire as a worm-eaten piece of furniture, the god of the evening.

"Man finds himself, after so many attempts, discouraged and unsubmitive. The more he contemplates the void occasioned in the world by the absence of religious convictions, the more frightful does it appear to him. He deceives himself only on one point, that of seeing in what he deplores only a cause, and not an effect. It is very true that faith should produce spiritual life, but the absence of faith itself proceeds from a diminution of that life. We apprehend that on the subject of religion the difficulty of believing is connected with the weakness of moral faith, and this with the benumbing of the moral sense. Religion may revive, notwithstanding all these obstacles, and repair all these evils; but it is no less true that the loss of the element of faith amongst a people is a moral, an imputable fact, the scar or wound of sin."—pp. 1—4.

In the following paragraph he strikingly and faithfully enforces the duty of the disciples of Christ becoming, like their Lord and Master, witnesses to the truth:—

"The Divine Founder of Christianity has sanctioned the principle, that there is a duty owing to the truth; that the truth itself is sacred and precious; that its acquisition cannot be neglected, nor the proclamation of it dispensed with; that it is the supreme good of the whole world, the property of every man, his right and his duty. Jesus Christ is a Witness.* He has come to tell men what he has seen with his Father; he has founded on this character of supreme Witness his claims to the government of the world. 'I am a King,' said he to Pilate, 'to this end was I born, and for this cause came I into the world, that I should bear witness to the truth.' But this testimony which he has borne has placed in his hands the sceptre of humanity only because it was borne from the summit of a cross. Such is the nature of the testimony. Thus has the church understood it in giving to those who died for the Gospel the simple appellation of witnesses; for a martyr is a witness; but every witness is complete and credible only in as far as he becomes a martyr. Christianity is a testimony, or a martyrdom. Every Christian is a martyr, and has no other duty on earth but 'to show forth the praises of him who hath called him out of darkness into his marvellous light.' The disciple of a God who died for the truth, should also die for the truth, if not on the cross or in the flames, at least in the perpetual punishment of self-love, and in the sacrifice of self-sufficiency; if not in his body, at least in the opinion of others, in which we lead a second life, and in which we are wounded and slain by contempt. Thus the proper character and first seal of Christianity is testimony, is confession, and thus the first crime towards God is silence."—pp. 6—8.

In speaking of the intrepidity with which men should avow their religious convictions, Monsieur Vinet thus expresses himself:—

"It is here important to remark, that the boldness with which men should maintain their convictions is displayed not only against the multitude: it consists also in resisting the authority of those who far surpass us in knowledge and talent. Were this impracticable, the universe would be given over to the mercy of genius. The convictions of conscience must be able, for the security of moral truth, of law, and of justice, to maintain themselves against it. They must have some evidence stronger than all the phantoms to which imagination or powerful logic can give a false air of

* "The Amen, the faithful and true Witness."—Rev. iii. 14.

truth. The conscience must be fortified, in order that the simplest and most ignorant may have a refuge from the tyranny of intellect, and occupy an impregnable position amidst the conquests of knowledge. These internal, primordial truths, which constitute a part of our nature, must not lie at the mercy of a syllogism or a quotation. The opinion of the multitude, so formidable, so attractive, was at first only the opinion and suggestion of a powerful mind. It is always, then, to the violence of intellectual force that resistance is to be offered; but however powerful genius may be, it is feeble against the soul, when its powers are in active exercise; or when personal religion, uniting with an awakened conscience, has given it, in a simple dependence, perfect freedom, and in the most glorious of servitudes, the most precious liberty."—pp. 15, 16.

Speaking of persecution for conscience' sake, he observes :—

"Whenever social authority has attempted to impose silence on conscience upon fundamental and strictly personal subjects, it has wholly, I allow, weighed down weak consciences, but has to the same extent given a spring to those which are vigorous. They have requited them, or rather taken vengeance on them. Oppressed consciences have grievously embarrassed their oppressors; the most moderate have become ardent, the most pure have become infected. Religious differences have given rise to political dissensions; the state has been torn in pieces; Cadmus has sown the teeth of the dragon in the vast field of the future. Experience has spoken so long, so loudly, so uniformly, on this subject, that the former must surrender. It has laboured incessantly to raise all minds to a perception of the acknowledged right, for, in all mankind, it is the violation of a right which makes its existence apparent. We are not sensible of the rights of conscience till some facts have superabundantly convinced us of the danger of their being disallowed. Right, though thus discovered, is no less a right; and having arrived at the summit of the social edifice, it may, if it please, throw down and demolish with a disdainful foot that scaling-ladder of experience, by which it has penetrated into the enclosure which should have opened to it as by folding gates the portal of honour.

"Society, which in all cases is absolutely necessary, presents itself by turns to our view under the aspects of liberty and servitude. Its primary design has been to shelter and preserve the liberties of individuals; its tendency has almost always been to consume them, and very often when appearing to liberate man, it only enslaves him. The most illustrious societies have been indebted for their power to this sort of cruel confiscation of the individuals for the benefit of the community. It did not appear that the advantages they offered could be less dearly purchased. Human nature, nevertheless, derives its principal glory from those who have been unwilling to accept of this offer; and societies have been under the greatest obligations to those who have resisted them in the name of truth and opinion. Society has everywhere aimed at being the conscience of all; but it has uniformly found rebellious consciences which have protested against it, and maintained the principle of personal conviction, without which man abdicates his moral nature, his quality of being responsible, and, consequently, of being religious.

"Society, which seems to have renounced the persecution of creeds, has not yet renounced their protection; and, perhaps, they expect that, having protested against persecution, we shall accept with avidity of protection. Yes, it is very true, that we wish the manifestation of religious convictions to be protected, but protected as the right of all, and consequently without distinction of creeds. We do not wish that one particular creed should be protected, nor, in general, those who believe anything, to the exclusion of those who believe nothing. We do not wish them to protect for the same reason that we do not wish them to persecute. For from

the right to protect flows irresistibly the right to persecute. They endeavour to limit this right; they wish it to stop short of the point where protection terminates: they forbid it to move further in advance; but the limit is arbitrary, and it is impossible to conceive how we can, in good logic, deny to society the right of persecution, after having admitted that of protection. Yet the idea is of modern discovery. It is not long since that society, not more reasonable, but certainly more logical, arrogated to itself, and exercised the right for which it contends in the present day, in virtue of a distinction altogether gratuitous. If anything proves that this distinction was not admitted, it is, that in proportion as persecuted sects became the religions of the state, they did not confine themselves to their own protection by the power of the state, but made use of the strength thus afforded them to exclude or annoy all others; so that it has given occasion to a philosopher of the last century to say, with more bitterness than irony, that religious liberty is only a granting to every one the right of persecuting in his turn. And how wide, in this case, would be the logic of facts from that of ideas? Does not every privilege comprehend an exclusion? Can an honour be conferred on the one, which is not more or less an affront to the others? And is not the faith which is not protected, upon the same principle persecuted, at least negatively? From hence it results that for any creed whatever to accept protection, is to accept eventually the right of persecuting."—pp. 193—196.

In speaking of succumbing too much to the state in matters of religion, he says:—

"Never, indeed, has a religion contracting an alliance with the civil power entertained such a suicidal idea, nor is it possible that it should do so; but in consenting to their alliance, it has no less sanctioned the principle, that society has the power of judging in religious matters, and all that it grants in this way to society, it virtually takes from itself; it puts into the hands of the state the handle of the spiritual sword; it gives up to its discretion its own independence, and especially does it completely change its essential characteristics; it gives credit to the idea of a collective and territorial religion; it denies to conscience its sovereignty; it leaves nothing more of the sovereign in man; it wounds religious conviction both in its life and in its principle.

"If it be thus, will it be deemed surprising, that, as it regards the manifestation of religious convictions, I should prefer persecution to protection? The most formidable obstacle to liberty is not an institution which, by its threats, gives it warning at once; but which, in affecting to recognize it, does in fact deny even the principle of that liberty. The society which would deprive me of my religion, alarms me much less than that which will itself have one. A constitution which makes the state religious, makes me irreligious, inasmuch as I assent to that constitution. It is in vain that I declaim against dissimulation and falsehood; there is in the political order to which I adhere a primary lie, of which, in consequence of my adhering to it, I am an accomplice. Nor does this remain an abstract falsehood. It has positive effects, it produces a long line of individual falsehoods. He who accepts it, acknowledges civil society to be responsible for his conscience, and charges the state with having religion for him. In vain would they make a distinction between those who keep themselves free, and those who accept, at the expense of their liberty, all the consequences of the principle. The former are as guilty as the latter, inasmuch as they make no protestation against it. A false system has, as accomplices, all those who spare it by their silence.

"And it is impossible to perceive in it anything but a theory without consequences. This system, so hostile to the principle of religious manifestation, has been naturally

productive only of forgetfulness or contempt of this principle. It is by means of the weakness of conviction that it has established itself. What is there surprising in its having effects corresponding with its cause, and that, having arisen from laxity, it should produce remissness? When the church consented to the fiction of a state religion, it lost to a certain extent the feeling of its reality, and this feeling must become weaker and weaker. Here, moreover, those are the strongest, the best preserved, the least attacked, who do the evil; they to whom the system does the least damage, are those who are responsible for the injury it inflicts. Aided by personal energy, and courageous in the support of this system, notwithstanding its consequences, they care but little for it, and at most smile at its irrationality; but they do not perceive that this system deceives thousands of minds, lulls to sleep thousands of consciences, deprives personal convictions of the opportunities of exerting themselves, by discharging them from the necessity of making a choice; it implants in the minds of men the idea of a spurious theocracy, and finishes by placing society above conscience, decidedly the only thing which is, and which should remain, superior to society.

"Let others speak of idle or indifferent errors, I cannot conceive of them. No principle, either true or false, slumbers. It operates silently, or with *éclat*; it makes its way gently, or with rapidity; but does not for an instant remain inactive, from the day when some cases have caused it to take root in the minds of men. It does not even signify whether it has been regularly methodized; before having found its rule, it will have found its conclusion. It is worth as much, and perhaps it is better, for being contained in a fact, than for being exhibited in a sentence. Facts have a language. Now, what says this fact of the church, which is a society of conscience, being governed by the state, which is a society of interests? Also, this fact of an institution which acknowledges no other truth than that which is necessary and useful, determining, nevertheless, what relates to *absolute* truth? Or this fact of an institution, the character of which is to restrain individuality, intruding itself into a sphere where individuality triumphs even within the limits it prescribes to itself, and from the very circumstance of its having thus prescribed those limits? Or this fact of a constrained society governing the affairs of one that is free? And, in one word, this fact of matter governing mind? Is it to be believed that it will remain silent? No, it will speak; it will say that religion is a collective affair, which is false; that society, as a society, has a religion; that spiritual interests are on the same footing with political interests, which is false; that religion and worship form a part of civil obligations, which is false; in short, as we have so frequently heard that a man must follow the religion of his fathers, the religion of his country, the official religion; that honour is always attached to steadfastness in it, and shame to an abandonment of it, which is also false, infinitely, shamefully false."—pp. 223—227.

M. Vinet next arraigns state churches as criminals :—

"It is vain," he says, "to expect from slumbering, I will not say degraded consciences, a frank declaration of their convictions. It is precisely convictions, true personal convictions, in which they are deficient. The crime of state churches is not so much hindering the manifestation of convictions, as impeding their formation. Their crime is tacitly to deny conscience in religion. What then are our hope and our resources? It is to address ourselves to those who, under this false system, have preserved, by grace from on high, their convictions and their consciences uninjured, but who, notwithstanding this, or perhaps on this very account, have not perceived the vice of the system. We entreat them to apply their whole minds to the examination of which we have furnished them with the elements, and to pronounce, as jurymen, their verdict on this simple question :—'Does the alliance of religion with the state imply, or does it not, the denial of religious conviction?'"

"It may be answered, that it is not pretended to recognize in the state a power of judging in religious matters, but only to place the truth under the protection of its power. But if the capacity of the state to intermeddle with religion be not such a power, what is it? By what right, if it have not religion, does it claim to do all that it would do if it possessed it? What proof would you adduce against it that it has none? I say against it, for I doubt whether it would justify the kind of exception you make in its own name against itself."—pp. 228, 229.

The ennobling nature of faith is thus described :—

"Faith ennobles every kind of servitude, it changes it into liberty, for faith is liberty in the midst of slavery. Suppose, then, that I believe the state to represent me, and that I accept it as my religious head, as the Catholic accepts the church. But you cannot wish me to believe this; for when I suggest to you the idea of imputing inspiration to the state, you do not listen to me; you refuse to let the prophetic crown blaze on its front; you abide by the order of nature and human logic. Well, I agree with you there, and keeping to these given points, beyond which you yourself do not go, I say that the state does not represent all mankind, and that this representation is not the *beau idéal* of the state."—pp. 254, 255.

The following definition of a theocracy is worthy of notice :—

"Observe, that if a species of theocracy has been realized or attempted in modern ages, it has been in very narrow limits. Theocracy, in the full sense of the term, exists only under the two forms, of the state calling itself the church, or of the church calling itself the state. Till the Reformation, it was rather under the latter form that theocracy endeavoured to establish itself. But even then, when Rome contemplated the empire of the world, and when the faith of the nations appeared to encourage that hope, the idea of denying to the state its proper existence, and of absorbing it in the church, seems not to have occurred to any one. The question which was continually agitated during the long quarrels between the priesthood and the empire, has not yet arrived at that point. The business of the state is, to escape from vassalage, not from absorption. It is the germ, if you please, of theocracy, it is not yet theocracy itself."—p. 258.

In allusion to the American churches, he says :—

"We have hitherto abstained from mentioning the United States of America. But how can we be silent respecting them, when we undertake to prove that religious sentiment is capable of forming for itself its own model, and of finding its own resources? Exaggeration is not needed for the promotion of our cause. A complete and faithful picture of the religious life displayed in that great republic, would be calculated to surprise and dazzle the beholder. It is not, however, needful to produce all that might be advanced on the subject. We have gained our cause, if a considerable church, deprived of all assistance from the state, provides for all its essential wants, nearly as well and as regularly as an official church; for if the church find it necessary to depend upon the state, we must not look for the supposed result, in this isolated condition of religious society. Now this result is very far below what zeal for religion has realized in America. If we take into account all the circumstances, the greater part of them of an adverse and discouraging nature, the state of religion in America must be estimated far beyond that of most of the countries of Europe. It ought to be considered superior, inasmuch as the number of pastors would not be proportionably great, nor would the sphere of action of the faithful extend itself as it does, to the most distant countries, to those even of the old world, where Christ-

ianity took its rise. We do not relinquish the sketch of this magnificent picture, drawn from authentic documents; but we here limit ourselves to the simple statement of this general fact; no state in Europe provides more completely or regularly for religious requirements than the faithful in the American churches, independent of extraneous aid. This fact is sufficient for us, for none has a right to say to us, 'If the state engaged in it, if it added its strength to these remarkable individual efforts, we should see other and greater effects produced.' Where is the proof of this? And how much more probable is it that the state, by interfering in matters of faith and zeal, would only induce languor, and paralyze all this grand movement."—pp. 355, 356.

On the assumed pretensions of the national establishment to promote the spiritual health of the church, we meet with the following remarks:—

"If the national establishment were to swallow up all sects, and check their growth, their triumph, instead of contributing to its praise, would be its reproach; for it is evident that it could have been obtained only by the sacrifice of humanity and religion, neither of which admit of such an amalgamation. Life and diversity, in this domain, are strictly correlative. There is no life where there are no sects; uniformity is the emblem of death. Sects will always, at least where there is violent oppression and permanent terror, and frequently from that very cause, spring up by the side of the national establishment. These sects, whether more or less favoured, will imbibe by degrees the purest sap of the church, and the national institution, like a sieve, will retain only what is most gross. If it says, 'So much the better;'—if it says, 'I will be the hospital, the infirmary of the church,'—we will tell it, that the best hospital for this kind of malady is the free air, and that those who appear too feeble for liberty, are just those who have the greatest need of liberty."—p. 371.

In a note on the above passage, our author observes:—

"I know not whether it has been remarked, that the zealous defenders of the national system amongst Protestants, appeal in favour of it, to the same principles with which Catholics strengthen themselves, in defence of their church. All that these Protestants say against the unity of the Catholic Church, may be advanced against their national system. If the former be cumbrous, unintelligible, dull, dead, what is theirs? If theirs be rational, how can they prove that that of Rome is otherwise? If a body politic can have a religion, why not an ecclesiastical one? If the former has religious discernment, may not the latter, with greater reason, be said to possess it? The difference is, that the Roman clergy bring forward texts, and maintain the idea of perpetual inspiration; and that the national church neither adduces nor maintains anything of the kind. A further difference is that Catholicism believes itself to be as universal as truth, and nationalism as local as opinion. It once happened that Catholicism made itself national, but it felt that it could no longer be Catholic."

On the government of the church by the state, he remarks:—

"The terms of the contract which unite church and state, in the system under examination, are a pure deception. 'You shall not govern yourself,' says the state to the church; 'but I, on my part, refrain from governing you!' What a chimera! Must not a society be governed? And, if not by itself, by whom then, if not by the stronger establishment, of which it has accepted aid, and so much the stronger, because its assistance has been accepted? The church then, I say, will be governed by the state, and should this government be altogether denying and repressive, it would

be no less a government. To hinder a society from acting, the very life of which consists in action, is it not to oppress it as effectually, and, perhaps, more so than if it gave it an impulse contrary to its intention?"—pp. 430, 431.

The following paragraph gives us Professor Vinet's views of a true church :—

"A church is a society of believers. We cannot, without inconsistency, abandon this position. A church is conscious of its nature and reality, only inasmuch as it knows that it is composed of such individuals. It cannot absolutely prevent hypocrites, false brethren, and insincere believers, from insinuating themselves into its bosom. It can neither obtain, nor even ask for, unexceptionable pledges of the good faith, or of the stability, of those who join themselves to it. But what it can and ought to disallow within itself is, every system and all alliance which would interfere with its ascertaining, as far as possible, that the elements of which it is composed are indeed the elements of a church."—p. 432.

Our closing extract will be from the prayer with which our author concludes his work :—

"Deign, O Father of Spirits, to infuse more of a spirit of love into the souls of those who shall read, than may have been manifested in that of the writer. Grant me the consolatory hope that thou wilt be nearer to my readers than thou hast been to myself. Transform for them this barren and lifeless work. Strike this rock, and let its waters gush out; make this desert to flourish. Touch the hearts of my readers with those truths which have failed to reach my own. But my conscience bears me witness, O God, at this moment, that I am not altogether insensible to their influence, but that I cherish a sincere love for them. I feel constrained to act for thee, and for my brethren; some desire for thy glory and tenderness for souls seem to be awakened within me. Go on, O Lord, and make me altogether what I ought to be, as a teacher of others. Have pity, O God! fulfil my desires. Realize the hopes of the society to which I present this work. May every one who also seeks to promote the cause of truth, in the spirit of charity, be sustained by thy powerful Spirit.

"Not unto us, O Lord, not unto us, but to thy name, give glory."

We cannot part from this masterly Essay without expressing our lively satisfaction that its important theme has been discussed with true Christian philosophy by so profound a thinker, so elegant a writer, so good a man. Could Barrowe, Greenwood, and Penry, the suffering witnesses of the principles here advocated—could Goodwin and Simpson, Nye, Burroughs, and Bridge, who manfully maintained them in the Assembly of Divines with learning, wit, and eloquence, their opponents being judges—could these blessed martyrs and confessors of the truth know that the reformed churches of France and Geneva have now able champions also of the same scriptural opinions, it would assuredly gladden their beatified spirits, as it will doubtless cheer and strengthen the hearts of their faithful successors, the pastors and people of the Independent churches both in Britain and America.

We now take our leave of M. Vinet with sentiments of sincere respect and fraternal regard; thanking our common Lord that he has raised up such a faithful labourer, and earnestly praying him to send forth many like him into the harvest.

1. *Palestine : The Bible History of the Holy Land.* By John Kitto, Editor of "The Pictorial Bible." Illustrated with three hundred and sixteen Wood-cuts, by the most eminent artists. Imperial 8vo. pp. 777. London : C. Knight.
2. *Palestine : The Physical Geography and Natural History of the Holy Land.* By the same Author. Illustrated with one hundred and seventy-one Wood-cuts. Imperial 8vo. pp. 438. London : C. Knight.
3. *Illustrations of Scripture, from the Geography, Natural History, and Manners and Customs of the East.* By the late Professor George Paxton, D.D. Third Edition ; revised and greatly enlarged by the Rev. Robert Jamieson. 4 vols, 12mo. W, Oliphant, Edinburgh : Hamilton & Co. London.
4. *Biblical Topography : Lectures on the Position and Character of the Places mentioned in the Holy Scriptures ; with Maps.* By Samuel Ransom, of Hackney. With a Preface, by John Harris, D.D. 12mo. London : Ward & Co.

HALF a century ago, there died in an obscure village, in Suffolk, a venerable pastor, who had served his people, in the ministry of the Gospel, from his early manhood to a good old age. Having finished his preparatory course of study, under one of the best dissenting tutors of his age, this young minister, though possessed of shining talents was content to sit down in rural seclusion, and devote his days to converse with God, to the welfare of his rustic charge, and to the continuance of those studies which might enable him to extend his usefulness beyond his narrow sphere. The greater part of his time was at first occupied in perfecting his knowledge of the Latin, Greek, and Hebrew languages, till he had completely mastered them ; and secured thereby, ready access to those stores of knowledge that are the certain recompence of intellectual labour and persevering industry. The French writers of the seventeenth century having enriched their national literature with the large results of biblical and general learning, he next resolved to study that language, in which he succeeded, till it became to him as familiar as his own. Possessed of these facilities for the safe and successful pursuit of knowledge, our young divine eagerly perused all the books he could buy, and all he could borrow, that would help him in his critical inquiries into the true meaning of the sacred writings. While prosecuting his biblical researches, the thought happily occurred, that as sameness has characterized human nature in every place and every age ; so in eastern countries especially, the people retain, unaltered, the manners and customs of their patriarchal ancestors ; and that as the writings of classical antiquity have been often illuminated by the researches of modern travellers, so books of travel amongst the oriental nations might often afford, and always suggest, some valuable illus-

trations of those allusions to Asiatic usages, which occur in the Holy Scriptures. This happy idea at once opened to him a wide and hitherto unexplored field, which yielded such abundant fruit, that THOMAS HARMER, pastor of the Congregational church, at Wottesfield, in Suffolk, soon issued from the press "Observations on Divers Passages of Scripture," which at once surprised and delighted the students and patrons of biblical science, throughout the country. A new source of evidence to the credibility of the sacred writings, and a novel and interesting method of unfolding their meaning, was in this manner discovered, by the diligent and learned researches of a village pastor, who thus proved that learning and industry will confer upon those who live and labour in a seclusion which some despise, an amount of usefulness, and an extent of reputation, such as is rarely won, and never long retained, by impatient competitors for public stations and popular applause.

The appearance of his "Observations" was an epoch in the history of biblical interpretation, and well did he say in his preface,—“Commentators will not, I hope, for the future, think that they have extended their inquiries far enough, when they examine a text with grammatical nicety; but they will, along with that, pay an unbroken attention to the customs of the eastern people, and look upon this additional care as absolutely necessary to make a good commentator.”

These anticipations have been abundantly realized; and by none more completely carried out, than by the able and indefatigable authors of the works before us, who have shown themselves laborious students in that school of biblical interpretation, of which Thomas Harmer was the founder.

British influence and empire have grown exceedingly since he lived and laboured, which have given facilities to our men of leisure and learning, of biblical scholarship and Christian zeal, of antiquarian lore and scientific skill, to traverse the countries which were the scenes of sacred story, to encamp with the wandering hordes, who, in the wilderness, still retain the habits of patriarchal life; and in Egypt, to explore the ruined temples of Osiris, and the tombs of the Pharaohs.

Thus, “the goodly land and Lebanon” have been searched out with a diligence which exceeds that of the spies of Israel—a diligence which has not merely travelled through the country, “from the wilderness of Zin unto Rehob, as men come to Hamath,” but which has measured its mountains and valleys, determined the sites of its ruined cities, forded its ancient rivers, and drank at the wells which patriarchs dug, and prophets blessed; which has mapped its topographical position, and its geological forms, and transferred to paper the glowing landscapes of that region, and the picturesque costumes of its varied inhabitants.

Egypt, so long the haughty oppressor of the people of God, is now made tributary to the illustration of their sacred writings; and the papyri of her mummies are unrolled, the hieroglyphics of her obelisks are decyphered, and the pictures which still display in vivid colours the actions of her kings are copied, to confute the scepticism of shallow pedants, and to explain the language of Him, "who was learned in all the wisdom of the Egyptians."

Charles Taylor, the critical and ingenious editor of Calmet's Dictionary, and a Congregational Dissenter, early availed himself of these advantages, and enriched its successive editions with articles and fragments, which his industry and acuteness enabled him to appropriate to the same sacred purpose. The Rev. Samuel Burder, at that time pastor of an Independent church at St. Alban's, followed up the study, by the publication of "Oriental Customs," &c., so that it may, without arrogance, be said, that to the acuteness, learning, and industry of members of our denomination, the church of Christ is indebted for this invaluable method of illustrating the inspired volume.

Christians of other denominations have followed their example, as the late Professor Paxton, of Edinburgh, and Dr. Mason Harris, of Massachusetts, and more recently Mr. John Kitto, who has unquestionably accomplished more than any preceding writer in bringing to bear upon this subject all that the discoveries of antiquarians, the pens of travellers, or the pencils of artists have more recently supplied.

Although labouring under infirmities that would have made an ordinary mind useless to society, this gentleman has travelled for himself in eastern climes, and with admirable tact has not only availed himself of critical, but of physical and social illustrations, and has employed both the pen and the graver to make the objects familiar to his readers. "The Pictorial Bible," with more than eight hundred wood engravings, will be a standing monument of the efficiency of the *Harmerian* method of illustrating the Holy Scriptures; whilst "The Illustrated Palestine," now before us, will establish for its gifted author still stronger claims on the gratitude of the biblical student.

We fear that our space will not allow us to do adequate justice to the valuable works before us; we shall, however, give our readers an account of their contents, which analysis must be an apology for the absence of numerous extracts. "The Bible History of the Holy Land" is divided into five books, each of which is again divided into several chapters.

The First Book is on the "The Patriarchs," which includes The First inhabitants of Palestine—Abraham—Abraham and Isaac—Jacob. "The Hebrews in Egypt and the Wilderness" form the Second Book, which reviews Joseph—The Bondage—The Deliverance—Sinai—The Law—The Wandering. The next is devoted to "Joshua and the Judges," and considers The Conquest—From Joshua to Gideon—From Gideon to Samson—Eli and Samuel. The Fourth Book is called "The Kingdom," and treats of Saul—David—Solomon—and of Israel and

Judah to 586, B. C. "The Remnant" is the title of the last Book, which discusses The Captivity—The Restoration—The Asamonean Princes—and the Romans.

A just idea of this work will not be entertained, if any suppose it to be a Scriptural history, decently compiled from the pages of the inspired writers, Josephus, Basnage, or Jahn. True it is, the author has necessarily followed the course of time, but he has attended not only to the chronology of the Bible, consulting Dr. Hales, &c., but has interwoven in his narrative continual illustrations of the facts referred to; where these would be too digressive, he has liberally given "Supplementary Notes," that are appended to each chapter, which contain a rich and rare collection of most interesting and instructive articles.

One of the most valuable chapters in this volume relates to "The Law" of religion, government, and general conduct amongst the Jews, in which the author enters with great industry and skill upon that important but perplexed question, the similarity between the Egyptian and the Jewish ritual. Besides the original grounds taken by the learned Spencer, Sir John Marsham, and Moses Lowman, Mr. Kitto writes, that it cannot be denied, with the facts brought to light by Egyptian studies, "*that very important similarities do exist*" between them. Here he has made good use of the recent researches of Sir J. G. Wilkinson, and almost every page bears some graphic illustration, borrowed from the sculptured forms or fresco paintings of the land of Ham.

The second volume of "Palestine," or "The Physical Geography and Natural History of the Holy Land," is divided into eight chapters, viz: "Sources of Information—Mountains—Geology and Mineralogy—Volcanic Indications and Earthquakes—Valleys, Plains, and Deserts—Lakes and Rivers—History of the Months—Zoology."

This classification has enabled our author to arrange and compress the stores of knowledge which he has laid up on each subject in his extensive and learned researches within the limits of each chapter, but illustrated, as before, with "The Supplementary Notes."

The merits of these volumes cannot be ascertained by a cursory glance. They are enriched with the most valuable information, derived from ancient and modern sources, from the lips of poets and the pens of philosophers, the journals of travellers, and the narratives of warriors; nearly five hundred wood-cuts, beautiful as works of art, and inestimable as illustrations of the text, adorn these pages; each volume is also supplied with a very complete index of its multifarious contents.

We can, therefore, cordially subscribe to the opinion recently expressed by our learned friend, Dr. John Pye Smith, that "The Pictorial History of Palestine is a work of great value for the understanding of the Israelitish religion and antiquities," and cordially recommend it as the most complete companion to the Holy Bible that has issued from the press for many years.

More than twenty years ago, the Rev. George Paxton, Professor of Theology under the General Associate Synod, Edinburgh, published, in two volumes, "Illustrations of the Holy Scriptures," which were divided into three parts: "Sacred Geography—Natural History of the East—Customs and Manners of Ancient and Modern Nations." A second and greatly improved edition was subsequently published, and the work has been regarded as one of standard merit, not only on account of its learning, but also its piety; for, as Mr. Jamieson remarks, "They are distinguished by this peculiar excellence—that their author has spread over his pages both the knowledge that will guide to the proper understanding, and the sanctified influence that will infuse the spirit of the Scriptures—that he unites with the severe accuracy of the critic the warmth and impressiveness of the Christian minister; and scarcely, if ever, touches upon a single branch of his subject, without founding upon it some evangelical reflection, connected with faith or practice." The present edition, in four volumes, duodecimo, contains a very interesting biographical memoir of Dr. Paxton, from the pen of the venerable Dr. Mitchell, and has been revised and greatly enlarged, by the Rev. Robert Jamieson, author of "Eastern Manners Illustrative of the Holy Scriptures." This gentleman, whose studies have well fitted him for the task of editor, has added nearly one fourth to the original work of Dr. Paxton. Two of the volumes before us are devoted to "The Manners and Customs," a third volume, to "The Natural History of Palestine," and a fourth, to "The Geography of the Holy Land," which completes the whole work.

"The second part of the work, which comprises *Natural History*," says the gifted editor, "has been enriched far beyond what the most ardent lovers of sacred literature could a short while ago have expected to be attainable. In no branch of the Illustrations of Scripture was an increase of knowledge more wanted. So low and imperfect, indeed, was the acquaintance of Europeans with the physical productions of Palestine and the adjacent countries, that little more than twenty years ago, Dr. A. Clarke and others pronounced it almost hopeless to obtain a full and accurate description of the natural history of the Bible. But circumstances unanticipated at that time—the great and unprecedented increase of travellers in the Holy Land, which has now become a fashionable tour; the late war in Syria, which carried thither several well-educated British officers, who, in the intervals of military toil, rambled over the country in pursuit of game and adventures; above all, the establishment of resident missionaries, deeply interested in the study of Scripture, and possessed, by the knowledge of the language and their permanent intercourse with the people, of unwonted facilities for becoming familiar with the physical peculiarities of that part of the world, have contributed both to extend and correct our knowledge of the Botany and Zoology of the sacred volume, far beyond the state in which it was in the days of Dr. Paxton's authorship."

It is scarcely necessary to add that Mr. Jamieson has liberally availed himself of those illustrations, with the sources of which the preceding extract shows him to be so familiar.

Each of the three subjects is treated separately, and is complete in itself. The volumes have separate indexes both of texts and subjects,

so that they may be purchased apart, and yet having uniform title pages, &c., they form a valuable set of books.

To those who have not money or leisure to purchase or peruse Mr. Kitto's large work, we can cordially recommend the present volumes, which, indeed, surpass it in the spirituality of mind and practical religion, which pervade the whole. They are got up in a very respectable style, and deserve the patronage of every student of the Bible.

The Rev. Samuel Ransom, the classical and Hebrew tutor of the Hackney Theological Seminary, is the author of the last volume before us, "Biblical Topography." It comprises a series of lectures, which "were prepared for, and delivered as, academical exercises, under a conviction that a knowledge of biblical topography is an important means of ascertaining the sense of Scripture." They are twenty-one in number; the first is introductory, and contains many useful suggestions on the study of sacred topography. "The object of the following lectures," says Mr. R., "is to describe the places of Scripture; and as a description of these places has been assumed to comprehend a description both of their position and character, they will, first, attempt to fix the position of places, and then exhibit their character, so far, at least, as it can be ascertained, both from the Scriptures and other sources. For convenience we shall class these places under the following divisions:—Antediluvian Countries—Countries possessed by Noah and his immediate Descendants—Countries connected with the possession of Canaan—and Countries travelled over by the apostles and first preachers of Christianity." This convenient outline is filled up with the results of critical investigation and extended research, which cannot fail to interest and instruct the reader. That young minister, or Sunday-school teacher, who shall thoroughly master the contents of this respectable book, and study the maps that accompany it, will have taken an important step toward becoming an efficient expositor of the word of God.

We scarcely need to add, that the multiplication of works of this class gives us unfeigned pleasure, and that we feel, as an organ of the religious public, that our acknowledgments are due to the gifted authors before us, whose useful volumes we can conscientiously recommend to the notice of our readers.

Apostolic Christianity; or, The People's Antidote against Romanism and Puseyism. By the Rev. James Godkin, Author of "A Guide from the Church of Rome to the Church of Christ." pp. 399. 8vo. London: Snow. Dublin: Robertson.

THE counsel of a sage to an inquiring youth was, "If you would understand a subject, write a book upon it." Such a process may very probably facilitate the progress of intelligence on a given point, and,

therefore, as an exercise of personal improvement, we have no objection to it. But for our own use, we desire books written on a very different principle. We would have the book to result from the intelligence, not the intelligence from the book, in so far as authors are concerned. A book of this description is before us. Mr. Godkin has understood his subject before he began to write his volume; and that is saying much, for his subject was Popery. We are not sure, all things considered, that this work could have been produced by any man who had not passed through some such course of preparation as that of Mr. Godkin. A person born a Papist, educated a Papist, trained for the Papal priesthood, and subsequently converted to the Protestant faith, has obviously a great advantage in matters of Popish controversy, as compared with men of whom none of these things can be affirmed. Such a person is our author. He has been familiar with the controversy from his boyhood, and has not only an accurate acquaintance with the outworks of the system, but has dwelt in its chambers of imagery. He has, moreover, had no inconsiderable experience in actual warfare, through the press, in the pulpit, and on the platform, with the Man of Sin. Many of our readers are conversant with his "Guide from the Church of Rome to the Church of Christ," and to those who are not, we recommend it as a publication of extraordinary interest. That volume presents a most fascinating introduction to the study of the Popish controversy, and for the more extended prosecution of that study we could not wish a better text book than the work on our table. Mr. Godkin felt that something more copious, more multifarious, and, at the same time, more systematic, was called for; and, amid the harassing toils of his arduous mission, he has found or made time to carry out his object. In this labour of love, he has been animated as much by English as by Irish considerations. He sees, what all wise men cannot but see, that Ireland's bane is growing and thriving in English soil, and promises or threatens, in due time, to fill the land with the fruits of blindness, bigotry, and wretchedness. We cordially thank the writer for the aid here afforded us. In the able works of Doctors Fletcher, Bennett, and Morison, of Messrs. M'Gavin, Young, and Cramp, upon this great subject, we have much that is strong in scriptural truth, able in argument, apt in illustration, and admirable in spirit; but still, in this boundless field, there was room, not merely for one, but for many additional labourers. Mr. Godkin's work, in a multitude of particulars, differs from them all. It bears much more on Puseyism than some of the above-mentioned writers, and much more on Romanism than the others; hence, for general purposes, it is more complete than any of them. It is, moreover, very comprehensive, and yet not prolix;—in its tone it is mild and conciliating;—in defence of principle it is firm and decided, wholly free from the dryness, harshness, and bitterness of polemics,

clothing the forms of argument with the feelings of benevolence, imparting to it a tone of a high morality, with graceful bearing, and animating the whole with the breath of evangelical life.

From the following exhibition of the contents of the book, it will be seen that Mr. Godkin begins at the beginning, and stops not till he reaches the end:—"The Chair of St. Peter—Rise of the Papal Supremacy—Reign of the Papacy—Apostolic Succession—Have the Christian People a Right to choose their own Pastors?—Scripture Bishops and Catholic Prelates—On Hearing the Church—General Councils—The Keys and the Confessional—The Predicted Apostasy—Celibacy and Monachism—Claims of the Ancient Fathers—Spirituality of the Church—Unity of the Church—True Catholicity—Visibility of the Church—Baptismal Regeneration—The Real Presence—Transubstantiation—The Mass, or Eucharistic Sacrifice—Mediation of Christ—Invocation of Saints—State of the Dead—Purgatory—The Use of Images in Worship—The Christian Sabbath—Infant Baptism—Procession of the Holy Ghost—Faith and Works."

Such are the outlines of "Apostolic Christianity," from which it is easy to perceive that the work comprises all the controversy appertaining to Popery, past, present, and to come. Mr. Godkin, true to the chivalrous spirit of his country, roams throughout the earth, ready, out of pure love, to fight every man in whom he meets an opponent to Protestant principles. The nature of the work obviously demands neither analysis nor citation. It must be read to be fully appreciated, and it will be read, we doubt not, by multitudes. It is a thoroughly Irish production, vivacious, playful, brilliant, and forcible. It abounds in wit, in fact, and in hearty home-thrusts at that system of impiety and imposture, which it is its object to expose and overthrow. The work presents the sum and substance of all the public disputations which have been held in Ireland upon the subject; and sets it forth in a manner far more luminous, satisfactory, and instructive, than in the volumes of Pope, Maguire, Gregg, and others. It is well got up, is remarkably cheap, and deserves extensive circulation.

CURSORY NOTICES OF NEW PUBLICATIONS.

THE known connexion of the "*Congregational Calendar and Family Almanac*" with this Magazine, puts it out of the power of the writer of this notice to give a full expression to his high sense of the value of that which is just published for the year 1843, and of the ability and diligence with which it has been executed. Without violating the impartiality becoming his avocation, it may be permitted him to state, that the present number is in perfect keeping with its predecessors, preserving the same general character and appearance, while at the same time it furnishes a great variety of information which they did not contain, being thus *alter et idem*, as he believes every successive almanac should be. The amount of condensed infor-

mation drawn from various sources, "English, Scottish, Welsh, French, and American," is very great, and most important to all who are interested in the great moral and political struggles of the age, and to which no consistent Congregationalist can be indifferent. The "Astronomical Notices," and "Celestial Phenomena," are evidently prepared by one who is familiar with the most sublime of the physical sciences, and form a part of the general almanac-information, which has been furnished with sufficient amplitude for all ordinary purposes. The pictorial illustrations will, we are quite aware, be viewed with various feelings by many of our friends, all of whom, however, will feel satisfied that they go far towards falsifying the reproach, if reproach indeed it be, that "Dissent is the religion of barns." If some of our brethren should be tempted to charge their metropolitan friends with an undue and expensive affection for a belfry, we may remind them that the beautiful edifice that is so adorned is the gift of private munificence, and not the erection of public charity. We are indebted to the "*Calendar*," for an affecting though brief "obituary" of Independent ministers, the list this year including no less than nineteen, among which are those of the lamented C. N. Davies, and N. M. Harry. May we be admonished to "work while it is called day." We regret not a little to find, that "the funds of the Congregational Union have sustained upon each edition of the *Calendar* already published considerable loss." Surely there would be no further occasion for such regrets, if our ministers and respectable families were but duly sensible of the *duty* and importance of supporting their own publications, which none of our community need be ashamed to own, or slow to patronize and support. (Jackson & Walford.)

The Rev. D. E. Ford has recently published an excellent little work, called "*Damascus*." It is an essay on conversion in its relation to the grace of God and the agency of man, and is admirably adapted to enforce the necessity of that change of heart which is indispensable in order to entrance into the kingdom of heaven. Prevailing and popular delusions on the subject of regeneration are here clearly exposed, and we cordially commend this book as worthy of a wide circulation, which we have no doubt it will speedily obtain. (Simpkin & Co.)

For ten years past, Messrs. Fisher have presented their friends and the public with a splendid quarto, "*The Drawing-Room Scrap Book*," containing a brilliant collection of poetical and artistical gems. Edited first by L. E. Landon, and then by Mrs. Mary Howitt, no one could doubt of the literary excellence of the work, or question the merit of its graphic illustrations. The lamented death of the first editor, and the residence of the second in a foreign land, must have placed the proprietors in some difficulty to maintain the character of "their favourite Annual." True, their stores of exquisite engravings were not exhausted, but where could they find a pen capable of illustrating *thirty-six* portraits, landscapes, interiors, and historical pictures, with appropriate prose and verse? The gifted author of "*The Women of England*" has undertaken the task, and executed it too, in a manner that must lessen the regrets that were felt at the loss of preceding editors. Her "*Sons of the Soil*" is a poem of such truth and tenderness, as must excite a desire in the minds of most readers for more of Mrs. Ellis's metrical compositions. "*The Scrap Book for 1843*" will gratify that desire, and prove her gift for lyric poetry. The compositions before us exhibit great variety and power of versification, and are pervaded by a spirit so philanthropic and devout, that we can confidently recommend them to the notice of our readers. The same accomplished lady has also edited "*The Juvenile Scrap Book for 1843*," which contains sixteen very pretty engravings, which are illustrated by compositions in prose and verse well adapted to interest and instruct youthful readers. (Fisher & Co.)

The season of good wishes is at hand, and there are many who do not merely desire "a happy new year" for their friends, but sincerely wish to use the best means to secure it for them. A cheap and useful little book, which is just published, by the Rev. E. Mannering, entitled, "*Christian Happiness considered in its relation to Man, Families, and Churches*," will form a very appropriate present for such a purpose. It points out in a lucid style and truly Christian spirit, the sources of personal, domestic, and social happiness, and, unquestionably, were the principles and precepts here set forth duly regarded, many individuals, families, and churches, that are now miserable, would become peaceful and happy. (J. Snow.)

It is a singular fact, that though the Reformation in this country was marked, like that of Germany, by the popular zeal for public psalmody, yet that our literature does not contain half the number of evangelical hymns that is possessed by the Germanic churches. With this remarkable paucity of suitable forms of praise, a volume containing three hundred and seventy "*ORIGINAL HYMNS, adapted to general worship and special occasions*," cannot be published without exciting attention. Such a volume our friend the Rev. Dr. Leifchild has just issued from the press; and when our readers know that the hymns have been contributed by James Montgomery, Thomas Ragg, John Shepherd, Josiah Conder, Joseph Cottle, Mrs. Gilbert; the Rev. Drs. Raffles, Collyer, Jenkyn; the Rev. Messrs. W. M. Bunting, R. W. Hamilton, J. Taylor, S. Thodey, J. Clayton, J. A. Latrobe, &c., they will be sure to find many truly poetical and Christian hymns in the volume. The arrangement is very happy, and not a few of the hymns for special occasions are beautiful and appropriate. This volume will be valued by many as a useful supplement to the Psalms and Hymns of Dr. Watts; but it cannot be the desire of its contributors or their editor, that it should take the place of the work of that incomparably sweet singer of our Israel in our churches. (Ward & Co.)

Dr. W. Cooke Taylor, of Trinity College, Dublin, is eminently a writer for the times, and there are two works of his now on our table that, in their respective departments, are eminently adapted to inform and guide the public mind—"Notes of a Tour in the Manufacturing Districts of Lancashire: in a Series of Letters to the Archbishop of Dublin," should be read by every landlord and landholder in the kingdom, as they abound with facts and reasonings, which tend to remove the prejudices and abate the jealousies, which are unquestionably felt by the agriculturists against the manufacturers. The other book, which comes most opportunely from the press, is entitled, "*A Popular History of British India, Commercial Intercourse with China, and the Insular Possessions of England in the Eastern Seas*." This volume is divided into twenty-two chapters—the greater part of which relate to the rise and progress of our dominion in India, a dominion which must be contemplated by every Briton with mingled feelings of exultation and awe. The twentieth chapter is devoted to the *Affghan war*, and the twenty-first to the *History of British Intercourse with China*. These contain a lucid and succinct account of those events which have so mercifully terminated in a glorious peace, and will supply the reader who wishes to take a bird's eye view of those important national questions, a better summary of the whole than we have yet seen published. (Duncan & Malcolm; J. Madden & Co.)

Mr. Washington Irving has recently given to the public a touching volume, entitled "*Life and Poetical Remains of Margaret M. Davidson*." She was sister to Lucretia Davidson, a lovely American girl, whose precocious gifts and early death were noticed in the "*Quarterly Review*," by Dr. Southey. Margaret, like her sister, was fond of poetry from her infancy, and like her had composed before she was out of her teens poems that will not die. We have not seen a volume of youthful biography since we first took up the "*Remains*" of Henry Kirke White, that has so interested and

affected us. It is a sad tale of youthful frailty, but a gladsome story of the blessed triumph of the Gospel over the terrors of mortality. (Tilt & Bogue.)

"*The Church Member's Monitor; containing a Pastor's friendly Hints and Advice on the Privileges, Duties, and Encouragement of Christians in Church Fellowship; with a view to the revival and spread of Scriptural religion.* By Charles Moore," is a pointed, searching, faithful little book, exceedingly well adapted to do much good, to strengthen piety, and to influence zeal amongst church members. (James Dinnis.)

THE EDITOR'S TABLE.

The Intercommunity of Churches: A Sermon, preached in the Crescent Chapel, Liverpool, Oct. 11, 1842, before the Representatives of the Congregational Union of England and Wales, assembled in that town. By the Rev. Richard Winter Hamilton, Minister of Belgrave Chapel, Leeds. Published at the unanimous request of that Meeting. 8vo. London: Hamilton, Adams, & Co.

The Age of Great Cities; or, Modern Civilization viewed in its relation to Intelligence, Morals, and Religion. By Robert Vaughan, D.D. Royal 12mo. Jackson & Walford.

The Congregational Calendar and Family Almanac. 1843. 12mo. Jackson & Walford.

A Popular History of British India, Commercial Intercourse with China, and the Insular Possessions of England in the Eastern Seas. By W. Cooke Taylor, LL.D. Post 8vo. London: James Madden & Co.

A Popular History of Reptiles, or, An Introduction to the Study of the Class Reptilia on Scientific Principles. 12mo. London: Religious Tract Society.

The Christian Philosopher; or, The Connexion of Science and Philosophy with Religion. Illustrated with Engravings. By Thomas Dick, LL.D. 12mo. Eighth Edition. Glasgow. London: Whittaker; Simpkin, Marshall, & Co.

Dionysius the Areopagite; with other Poems. By Anne Hawshaw, Post 8vo. London: Jackson & Walford.

The Teacher's Companion; designed to exhibit the Principles of Sunday School Instruction and Discipline. By R. N. Collins. 12mo. London: Houlston & Stoneman, Paternoster Row.

The Sepulchre of Lazarus, Recollections of Scotland, and other Poems. By Sarah H. Moulton. Post 8vo. London: Saunders & Otley; Mason.

A Course of Lectures on Infidelity. By Ministers of the Church of Scotland. Glasgow. 12mo. London: Simpkin, Marshall, & Co.

Sermons for Family Reading and Village Worship. By J. Burns. Post 8vo. London: Houlston & Stoneman.

A Manual of Devotion for Individuals, or Selection of Scripture Readings, Hymns, and Prayers for Four Weeks. By an Octogenarian. 12mo. London: T. Ward & Co.

Sabbath School Lectures on the Names, Titles, and Similitudes of the Lord Jesus Christ. London: T. Ward & Co.

Synopsis of the Evidences of Christianity. By Joseph Macardy. 18mo. Second Edition. London: Macardy & Co.

Memoirs of Miss Grane: The Nature and Effects of Christian Principles, from her own Papers. Second Edition. London: J. Nisbet & Co.

Damascus; or, Conversion in Relation to the Grace of God and Agency of Man. By David E. Ford. London: Simpkin, Marshall, & Co. 18mo.

Christian Doctrine Adorned : Brief Memoirs of Mr. Joseph and Mrs. Hitchin ; with Reflections. By James Cooper. London : Hamilton, Adams, & Co.

Christianity in the East. By the Rev. W. Buyers. London : J. Snow.

Mary Atkins ; or, Nature and Grace. London : Seeley, Fleet Street.

A Retrospect of the Moral and Religious State of Islington. By Thomas Lewis. London : Ward & Co.

The English Wife ; A Manual of Home Duties. By the Author of "The English Maiden—her Moral and Domestic Duties." London : H. G. Clarke & Co.

The Old Sea Captain. London : Religious Tract Society.

Steill's Pictorial Spelling Book. A Series of Easy Lessons on Facts and Objects. London : G. Virtue.

The Parent's Hand Book, or Guide to Choice of Professions, Employments, and Situations. By J. C. Hudson, Esq. London : Longman, Brown, & Co.

Expositions of the Epistles of Paul to the Philippians and Colossians. By John Calvin. Being Vol. XL., Biblical Cabinet. Edinburgh. London : Hamilton & Co.

Fisher's Illustrated Edition of Scott's Bible. Divisions III. & IV. London : Fisher & Co.

Fisher's Historic Illustrations of the Bible, principally after the Old Masters. London : Fisher, Son, & Co. Parts X.—XXIII.

Chronological Pictures of English History. Part III. By J. Gilbert. London : Roake & Varty.

Family Secrets ; or, Hints to those who would make Home Happy. By Mrs. Ellis. London : Fisher, Son, & Co. Parts X.—XXII.

Faithfulness in the Stewardship of the Mysteries of God. A Sermon by the Rev. Thomas Dale, M.A., at St. Paul's, on the Visitation of the Bishop of London. London : Seeley & Burnside. 8vo.

The Juvenile Harmonist ; Tunes and Pieces for Children. By Thomas Clark. London : Sunday School Union, Paternoster Row.

The Juvenile Scrap Book. By the Author of "The Women of England." London : Fisher & Co. 1843.

Fisher's Drawing Room Scrap Book, for 1843. By the Author of "The Women of England." London : Fisher & Co.

A Practical Exposition of the Book of Jonah, in Ten Lectures. By James Peddie, D.D. Edinburgh : Oliphant & Son. London : Hamilton & Co. 12mo.

Use Them ; or, Gathered Fragments ; Missionary Hints and Anecdotes for the Young. By Mrs. Beddow. Second Edition. 12mo. Hamilton & Co.

Perseverance Rewarded : A Sequel to "Use them ; or, Gathered Fragments." By Mrs. Beddow. 12mo. Hamilton & Co.

Poetry of the Seasons, and of the Kingdoms of Nature. 12mo. Edinburgh : W. Oliphant & Son.

LITERARY INTELLIGENCE.

In the press, and will appear early in January, "The Advancement of Religion the Claim of the Times." By the Rev. A. Reed, D.D.

CHRONICLE OF BRITISH MISSIONS.

HOME MISSIONARY SOCIETY.

Address read at the adjourned Meeting of the Twelfth Annual Assembly of the Congregational Union, held at Liverpool, on the 13th October, 1842, by the Rev. Dr. Matheson.

The Annual Report of the Home Missionary Society has been so recently placed in the hands of its constituents, that it cannot be necessary to enter into any details on this occasion. It will be sufficient to say, that the last report showed an increase in every department of the Society's operations, especially in the number of its agents and stations; the former being 149, while the latter was 153, and including the out-stations, 635; that it had 204 schools, 1500 teachers, and nearly 12,000 children; that 48,000 hearers, from the midst of a population of 600,000, heard the Gospel from the agents of the Society; and that during the past year more than 500 souls had been added to the Home Missionary churches.

Since the month of May, five new missionary stations have been adopted, and several grants made to pastors, while only one station of the Society has been given up. Five of the young men, educated under the care of the Rev. John Frost, of Cotton End, have entered on missionary work, and are labouring with energy, acceptance, and success. Besides these, three other ministers have been engaged in the service of the Society, and have entered on stations of importance, making in all eight new missionaries, while two have retired from its service in consequence of ill health. The latest journals of the missionaries, labouring in thirty-five counties, are as encouraging as those of the past year, and furnish abundant evidence, that while violent and unchristian opposition is still displayed on many of the stations of the Society, the work of God, in the conversion of sinners, is steadily advancing. Several Christian churches have been formed, and no missionary has been driven from his station. True, a number of cottages have been closed against our agents; but this has only led them to extend their labours and their usefulness, by going to the highways and to the hedges, and under the canopy of heaven declaring the message of life, to many more hearers than could have been collected in the cottages of the poor. Still, the storm of persecution has been as severe on some of the stations as the law would allow, so that our brethren need, and earnestly seek, the prayers and sympathy of the churches with which they are connected.

The Directors have also to state that, since last May, the applications for help from various counties have been very numerous—some of them of deep interest and importance. To understand the character and circumstances of these applications, it is necessary to divide them into three classes. The *first* consists of those from pastors who are prepared to extend their labours into neighbouring villages if their expenses are met; or who are willing to devote *time*, which is at present spent in scholastic or other engagements, to the preaching of the Gospel, if they can be assisted by the Society. The greater number of these applications the Directors have been obliged to decline; though assistance given in such cases would have been the most economical plan for sending the Gospel to many destitute villages. The *second* class of applications consists of earnest requests from individuals, churches, and associations, for missionaries, at the same time offering to defray a portion of the expense—in some cases as much as one-half or two-thirds of the whole outlay, if their requests should be complied with. Even some of these encouraging applications the Directors have been obliged to negative, though only a small increase of expenditure would have been incurred by the Society in thus sending the Gospel to extensive and populous districts. The *third* class of applications consists of those

which come from various parts of England and Wales, so destitute, so poor and helpless, that while the applicants implore our Society to send missionaries to preach the Gospel to those who are perishing without it, they can offer nothing in return but prayers for success to the agents who may be sent. In every such case the Directors were compelled to send a negative. The pain of refusal has been greatly increased by the conviction that from no other society could assistance be obtained; and had not a private Christian, affected by this inability of the Directors, sent a liberal donation of £120, to enable them to help one such case, they would have had to report, on this occasion, the utter rejection of *all* the most necessitous and pressing applications from the most neglected districts of our country!

While such is the painful situation of the Directors, they do not consider the applications for missionaries as discouraging. On the contrary, they look upon them as proofs that a deeper interest is taken by our churches and associations, in the spread of the Gospel in their several counties. Especially is this the case in those instances in which, while seeking the aid of the Home Missionary Society, they are prepared to increase their own responsibilities by offering to assist. It is pleasant to help those who are thus willing to help themselves, but even of this pleasure the Directors have, to a great extent, been deprived.

This assembly cannot be surprised at this announcement, when the following facts are stated. At the last annual meeting, it was reported that the income of the year had been £2200 short of the expenditure, and that the Society commenced its operations for the present year with a balance on hand of £11 19s. 9d. Since the 1st of May, the sum of £1395 11s. 8d. has been received, while there has been an expenditure of £4460 3s. 10d., leaving a deficiency on the half-year of £3064 12s. 2d. This would be an appalling prospect for that half of the year which is still before us, had we not the hope that, as usual, the receipts of the second half-year will be better than those of the first; but still there is no hope that the present very large expenditure of the Society can be met, unless its regular income is greatly enlarged. If this should not take place, instead of being able to extend their efforts, the Directors will be compelled to lessen the amount of agency now employed. For the last six months, the operations of the Society have been sustained by means of a legacy which the kind providence of God furnished in the time of need. On the question of funds, however, the Directors would say no more, as the recent appeal made on behalf of British missions has shown the extremity of the case, and the necessity of making such exertions as will enable the Directors to pursue, without distraction and without disgrace, the mighty work that is before them. A kind and generous response to that appeal, on the last Sabbath of October, will raise all the institutions for British missions into vigorous activity, and greatly encourage those who devote themselves to their interests and success.

Were we indeed convinced that there was no energy left in our denomination—that our pastors and churches had become paralyzed by the unprecedented efforts of high-churchmen, and cowed by the arrogant pretensions of striplings, destitute alike of David's faith, and David's sling—we might be deterred from either making an appeal, or cherishing hopes; and might give up in despair. Happily, this is not our condition. We do not perceive that the denunciations of semi-popish clergymen against our ministry have closed the doors of any of our chapels, or scattered, in any one instance, a church of Christ. Neither do we believe that the common sense of the people of England has yet been imposed upon, so as to induce them to believe, that by episcopal ordination an ungodly man can be made a true minister of Jesus Christ; that all his services must have a peculiar sanctity, though he is unholy himself; and that the absolution of sin which he pronounces is recorded in heaven as securing the salvation of the sinner, while the *priest* himself is unforgiven and

unblessed! Neither can the common sense of the people admit, that a holy, devoted, and consistent minister of Christ, whose preaching has been greatly blessed, is, because a *diocesan* bishop has not ordained him, an impostor,—his preaching of Christ useless, nay, injurious to men, and dishonouring to God! No! England *must go back* to the dark ages before such opinions can be widely entertained. In looking at the present aspect of evangelical religion, we *have been* anxious—we have sometimes been perplexed—but we have never yet despaired of the good cause.

The Directors are persuaded, that great as the difficulties are with which home evangelization has to struggle at the present time, there is a sufficient power in the churches of the Congregational order, if only exerted, to overcome them. They have all along been exercising Christian principle while making voluntary efforts for the extension of Christ's kingdom. Our churches have greatly multiplied, to this day, through the exercise of our distinguishing principles; and in the present emergency there is enough of vigour to meet all the difficulties of our position. Darker days than these have lowered upon us, and yet the clouds have been dispersed. Evils of a more portentous character than at present exist, threatened to sweep away our few and feeble churches altogether; but we can now number hundreds of churches instead of tens, and thousands instead of hundreds; and the remaining evils that are most destructive to religious communities—heresy, patronage, and civil domination—have no place among our churches. And even in pecuniary matters, our fathers had heavier burdens to bear, when suffering from fines, and imprisonment, and banishment, than God has permitted to be laid on us. Whatever view we take of our condition as compared with that of former days, we have no reason to be dismayed. There is much land to be occupied in our beloved country, and if we had only carried our principles fully out, a large portion of it would at this moment have been cultivated. It is not yet too late; but many proofs are daily furnished us, that the time allowed for entering upon the waste places is rapidly passing away, and numerous enemies are openly and boldly sowing tares, on ground that we should previously have covered with the good seed of the kingdom. The difficulty of occupying such neglected spots is increasing every moment; what, then, will be the difficulty of their cultivation when a system of error shall have taken root, and produced fruit, and scattered its seed far and wide?

Where is there a remedy for this wide-spreading evil, but in the extension of the simple, faithful, earnest preaching of the Gospel; the bold announcement of the great, peculiar doctrines of the Reformation; the exposure of the unchangeably evil character and influence of a *priesthood*, in addition, or in opposition, to the priesthood of Christ? The enlightened Protestant press has yet a mighty work to perform, in supplying materials of thought to myriads of active and inquiring minds;—but the far greater proportion of the community, most exposed to delusion, have neither time nor inclination for much reading. It is chiefly by the living voice that we can reach them, and if our preachers are to appeal to any book, it must be to that sacred volume which is easy of access to all; which in simple language meets and exposes the worst errors of Popery, while it also detects the cunning craftiness of the modern advocates of its principles, who “lie in wait to deceive.” We have no *new* crusade to preach against this powerful foe. We have no new remedy to announce. The old one, which was embodied in the first promise, has been found sufficient, when accompanied by the Spirit's power. All that is now required is an addition to the number of those who are able and willing to make it known.

But we cannot judge of the extent of the work to be done, by the announcement of vague generalities. It is right to look more closely at the field of labour, and inquire as to the amount of our responsibility respecting it, and how much we *ought* to cultivate, and how much we may fairly leave to other evangelical communities to

evangelize. By such an examination, it will be seen, that if the churches of our order will only put forth their strength, and draw upon their existing resources, their part of the field is not too large for them to occupy. A few sentences will show that such is the case.

The number of parishes in England may be stated as 10,500. It is supposed, on church authority, that there are nearly 3000 professedly evangelical clergymen, who occupy 2500 parishes, chiefly in towns and large villages, in which also are to be found Dissenters and Methodists. It is likewise estimated, that nearly 4000 of the destitute parishes are regularly furnished by the voluntary churches with the faithful preaching of the Gospel. The remaining 4000 have a claim on our denomination; and what have we done to supply their spiritual necessities? All the home missionary exertions of county associations, and of our Society, provide but 750 parishes with the Gospel, besides what is done by our pastors in addition to their regular pastoral duties, making probably altogether 1000 villages furnished with religious instruction by these extra efforts. We have still left 3000 parishes without evangelical instruction from any denomination. These districts are scattered over an area of more than forty thousand square miles, most of them being beyond the reach of our pastors and churches, unless special agents be employed.

Here is a defined object before us. It is at once admitted to be great and difficult of attainment, and it may seem unreasonable to expect that one denomination can accomplish such a mighty task. Still it is most important to see the breadth and length of the work that is to be done, and, if we cannot do it *all*, to determine in God's name and in God's strength actively and promptly to do *our* part. To see that a particular object is not beyond our reach is encouraging,—and we propose nothing but what our denomination could easily accomplish, if the mighty arm of zeal and love were only stretched out. Ought we then to do less than seek the evangelization of *half* the 3000 destitute parishes? And what mighty sacrifice would be required of our churches and congregations, to support a sufficient number of missionaries for 1000 parishes? We are almost ashamed to speak of sacrifice in such a connexion. To refuse to break the fast of one morning in the year, or to go supperless to bed for one evening in the 365, would furnish far more than we now seek from one denomination, for conveying the Gospel to at least half a million of our countrymen. It is supposed that we have in our churches, 150,000 members and 700,000 hearers. The sum of one shilling per annum from each member of the church, and one sixpence from each member of the congregation, would furnish £25,000, a sum more than sufficient to support 200 missionaries to preach in 1000 parishes; besides providing 100 lay agents to visit from house to house in at least 500 parishes, the population in each being under 100 persons. Thus, 1500 out of the 3000 might be favoured, through our instrumentality, with the Gospel of Christ.

Are we prepared thus to exert ourselves? If our principles are right, and the Gospel is a Divine remedy, and we have it in trust for our fellow-men, then are we bound to spread the knowledge of it, as far as our capabilities can reach. No more is desired than this; there are other denominations ready to be provoked to activity by our zeal, and who will not come behind us in spreading the light of the Gospel.

If, however, we are not disposed to do even our own share of the work, if we are *quite* satisfied that we have gone the whole length of our ability, let us say so. Let us call on others, in the name of our common Lord, to do the work for us. Let us confess our feebleness, and tell them that souls are perishing, and we can do nothing to save them! This would be manly, and, *if true, more Christian*. But it would not be true! There is no feebleness about us, but criminal apathy; and no inability to serve God and man, but in our own wills. We can have men, and money, and an open door. Are we prepared to enter—to do the work—to reap the reward? Let the churches of Christ answer, as in the presence of their Master!

IRISH EVANGELICAL SOCIETY.

Statement of the Position and Claims of the Irish Evangelical Society, presented at Liverpool on behalf of the Committee, by the Rev. Thomas James.

How deep is the sympathy awakened in the minds of multitudes by the statements of our beloved missionary brethren on behalf of the thousands of benighted heathen, perishing in ignorance and vice in the Islands of the Southern Sea! And who does not wish that sympathy was abundantly more powerful and influential than it is? And how thrilling has been the interest excited throughout the length and breadth of the land, on behalf of the oppressed Negroes of the West! How intense has been the desire, and how great the effort, to make them the happy partakers of a higher and holier freedom than that which has been awarded them by the British nation. But Ireland, an integral part of the United Empire—situated within a few hours' sail of our own land—with a population not of thousands merely, but of more than eight millions of souls, nearly seven-eighths of whom are the deluded victims of the Papal apostasy—Ireland has hitherto awakened but little interest, and excited but little sympathy. The efforts to enlighten and save her have been few and feeble. If our British churches have been favoured with seasons of refreshing and revival, no such blessing has been realized there. If the eye of Christian pity has rested on every other land of darkness and superstition, it has scarcely glanced on this. If the effort of Christian zeal has been put forth to furnish the bread of life to the dwellers in more distant regions, scarcely a hand has been stretched out to relieve the pressing necessities of those who are perishing almost at our very doors. These observations are not made in forgetfulness of the labours of the few who have, amidst many discouragements, devoted themselves to this truly *missionary* work, but merely to excite the attention of this meeting, and the churches, of whose pastors and representatives this meeting is composed, to the inadequacy of the means hitherto employed for the accomplishment of so mighty and so important a work, as this branch of British missions contemplates. The traveller may describe the beauties of Ireland, and the politician may seek to redress her wrongs. But our only object is, to publish the glad tidings of great joy which shall be to all nations, to lead men to the cross, to unfold to them the truth as it is in Jesus, and to open up to their view the way of eternal life and salvation. This is the exclusive end and aim of the Irish Evangelical Society, and the Home Mission of the Irish Congregational Union. If these efforts are made in connexion with our own distinctive principles as Congregational Dissenters, it is because we believe those principles are taught in the inspired book of God, and may therefore be assumed, what in fact they are found to be, eminently adapted for the propagation of the essential truths of the Gospel. On the testimony of our agents, we may assert that a greater willingness is displayed by the peasantry to listen to the preaching of the Gospel by Protestant ministers unconnected with the state church, than when the same truths are proclaimed by those who are identified with a system associated in their minds with scenes and circumstances of an irritating, not to say oppressive character. The Irish Evangelical Society was formed in the year 1814. It is essentially a missionary institution, and what such institutions are to the heathen world, *that* the Irish Evangelical Society is to Ireland. It has 22 Christian ministers labouring in that country, either partially or entirely depending on it for support, besides 13 Scripture readers, who are occupied chiefly amongst the poorest classes, in conveying to their minds the saving truths of inspiration. In addition to the *principal* stations occupied by these brethren, the Gospel is also preached by them at about 200 out-stations, to assemblies varying from 30 to 250 persons, whilst about 600 are united in church-fellowship. As oppor-

tunities are afforded, the Holy Scriptures are circulated, and tracts are distributed; and when practicable, Sunday and other schools are established. In some cases, spiritual instruction is conveyed through the medium of the vernacular tongue, which always secures the most ready attention, and awakens the deepest interest, in the minds of the native Irish. Though this amount of effort and of success is little compared to the necessities of the country, it ought to be regarded as sufficient to encourage the hopes and stimulate the energies of British Christians and British churches. Especially when, in connexion with this, the encouraging fact is stated, that the facilities for preaching the Gospel were never greater than at the present moment. Opportunities present themselves in almost every direction. Attentive and numerous congregations can generally be obtained. The people will listen with the most marked attention, even when the errors of their own system are exposed, but especially when the essential truths of the Gospel are with affectionate earnestness proclaimed. The fields are truly white to the harvest. Nothing is wanting but able men, whose minds are stored with truth, and whose hearts glow with zeal for the glory of Christ, and love to immortal souls; nothing is wanting but truly apostolic men, and adequate funds to sustain them, and the happiest results may with confidence be anticipated. True it is, that the difficulties with which we have to contend are many and great. But are they greater than those which opposed themselves to the first preachers of the cross? Are they more formidable than those with which the immortal Luther had to strive? Are they too mighty for Him who has promised to render his Gospel the power of God to salvation? Let that Gospel be preached with clearness, affection, and zeal, and the promises of God encourage us to hope that it shall never be preached in vain.

To the amount of effort made by the agents of the Irish Evangelical Society, must be added those of the missionaries labouring under the direction of the Irish Congregational Union. Their labours are ours; ours in the identity of the object, ours in sympathy and affection, ours in the large share of pecuniary support readily administered to sustain them. But their cry, in common with our own, is for more labourers. "It is truly depressing," they say, "to reflect upon the large portions of the country which are utterly unoccupied by any agency connected with the Independents. Time is passing; souls are perishing; other denominations are pressing on to possess the ground; so that if the churches of our body in England do not awake from their torpor with regard to Ireland, they will, ere long, have little room for doing anything in places where, at one period, they had, or might have had, the lead. Calls are becoming more urgent, and obstacles are increasing every day. May the Lord stand by, sustain, and prosper his own cause." Such is the language of our beloved brethren in Ireland, who, being on the spot, and eye-witnesses of the scenes they describe, claim, and ought to receive, our most attentive regard. New plans of operation, rendered necessary by the signs of the times, and by the circumstances of the people, have been suggested. The Society on this side of the Channel, and the friends of "pure religion" in Ireland, are ready and willing to enter on these opening fields, and to pursue with vigour these new and promising modes of operation; but, till they are adequately sustained, they dare not venture.

It is essential that this meeting should clearly perceive the difficulties and embarrassments in which this department of British missions is encumbered. No less a sum than £1500 is required at this moment to meet the claims on the Society now due. Nothing could preserve the Committee and friends of the institution from absolute despair, but the confidence they feel in the nature of the cause, in the promises of God, and in the sympathies of the churches. The cause is the cause of truth; the promises are the promises of the God of truth; and our churches are composed of the friends of truth. They cannot, therefore, believe that such an

institution, formed for such purposes, with such prospects opening before it, will be suffered to languish, much less to perish, for lack of pecuniary support. Advance it cannot, languish it must, perish it may, unless a vigorous effort be made to sustain it. It should be remembered, it is the only institution connected with our churches that is brought into direct conflict with the man of sin. It is essentially a Society for the advancement of pure Protestantism, for the diffusion of the principles and doctrines of the Reformation; and for doing this in a way unimpeded and unencumbered by state patronage, or worldly policy, and by the use of no carnal weapons, but those only which reason and Scripture furnish. Let it, then, be seen, by our generous support of this Society, that the great principles of the Reformation are dear to our hearts; that, whilst in another communion there are sad and mournful indications of a return to the dogmas and absurdities of the Papal superstition, our churches are firm in their attachment, and zealous in their support of those great scriptural truths, which, whilst they bring glory to God in the highest, proclaim peace, goodwill, and salvation to man. The Society asks of this meeting, of the churches of our body throughout this land, the support which such a cause requires. And, with such pecuniary support, they would ask too, the prayers of British Christians for Popish Ireland. Let fervent, believing, persevering prayer be offered, and Ireland's regeneration will come. "Let us," says one of your own agents in his quarterly report just received, "let us all pray more, hope more, believe more. Let all cease to mourn, and complain, and doubt, and despond; and let combined, united, earnest, persevering, believing prayer, be offered to Him who still sustains his character as the prayer-hearing God."

COLONIAL MISSIONARY SOCIETY.

A Paper prepared to be read at the Meeting to promote British Missions, held in Great George Street Chapel, Liverpool, Oct. 13, 1842.

Object of the Society.—The object of the Colonial Missionary Society is, to promote religion among European emigrants, and their posterity, in the British colonies. This object the Society labours to effect, solely on the voluntary system, in connexion with evangelical doctrine, and with the scriptural polity and discipline of Christian churches.

Colonization Explained.—A colony, strictly speaking, is a region to be possessed and peopled by settlers from the ruling and parent state. A British colony is therefore a region to be occupied by a British population, planting there the British race, the British language, the British institutions. Our Indian empire is not a colonial, but a conquered territory. It is not a region to be peopled from the parent state. Our Saxon institutions will probably never be made to take root among the numerous and ancient races occupying those immense regions. Our extensive possessions in Africa, and the West Indies, are not strictly colonies. The coloured tribes will be the *people* of those regions, yet probably more imbued with British sentiments, more moulded by British institutions, than can ever be the case in the East, because our dominion over them has commenced, while yet in primitive barbarism and ignorance. But the Canadas are properly a colony. Vast as are the countries comprised under that designation, they are still chiefly to be occupied by emigrants from the British isles, and peopled by their descendants. The British North American possessions on the Atlantic, Nova Scotia, Cape Breton, New Brunswick, Newfoundland, are again properly colonies; regions to receive a British population. Such also is the entire continent of New Holland, with the noble islands of New Zealand, and Van Diemen's Land. These colonies proper, where there are now settlements, and are to be hereafter nations, of British origin, are the appropriated scene of the labours of the Colo-

nial Missionary Society. In those regions there are already two millions of settlers of European origin. The severe pressure of affairs in this country is causing emigration continually to increase. There is no prospect that the causes which urge multitudes of our countrymen to proceed to the colonies, as an asylum from the evils of this overgrown and artificial state of society, and as a more hopeful scene for the employment of their energy, their capital, and their families, will be either entirely removed, or materially abated. At the present rate of immigration into the British colonies, and of natural increase there, ten years will in all probability add a million to their population. A century hence, taking America as an example, or the progress of colonization for the last ten years as the basis of calculation, the population of the British colonies will be little less numerous than that of the parent state at this time.

The essentially British character of the colonies, renders them a most inviting field for missionary efforts.—This circumstance gives them a peculiar claim on the sympathy and care of British Christians. The colonists are their countrymen, of the same race and speech, the same customs and character. The kindred and friends of those expatriated people are here, in the country from which difficulties or enterprises have urged them away. If they have left the pressure of English society, they have also left all its advantages, dear to those who are gone as well as to those who remain. If they have sought the advantages of the colonies, they have also found their hardships—these are immediate, the former are remote. Our emigrant countrymen are British still in the far lands of their adoption; when they become Canadians, or Australians, they cannot cease to be English. They have on British Christians all the claims of a common nationality, with the superadded claims of expatriation.

Then they have religious claims on English Christians as strong and near as those of a national character. Many of them were members of English churches. Not a few of them were in their native country connected with Independent churches. They love and they need the ordinances of the Gospel, no less than their brethren in the midst of privileges at home. So far as circumstances can make a difference, they love and need them more; for mercies lost are often more prized than when possessed; and a Sabbath and a sermon in Canadian or Australian wilds may be even more sensibly enjoyed, than amidst the secure and unbroken course of religious services in this favoured land. Then, without Gospel ordinances, they who left their country professors, or their children, may sink into practical heathenism. And it must never be, that while we evangelize the heathen by our zeal, we should heathenize Christians in the colonies by our neglect. Nor let it be forgotten, that they carry with them knowledge and energy which without religion may make them the worst and most injurious of practical heathens, and leave them under proportionate condemnation.

Again, each colony will be England re-produced as far as will be practicable, as far as will be desirable. There will be English society and English institutions, without the feudal influences which harmonize so ill with toleration, commerce, and liberty; and which bring elements of disturbance and conflict into all the tendencies of modern society. The colonies will be of a primitive English nationality, built on the Saxon basis unspoiled by the Norman conquest—the English yeoman without the Norman baron—the English religion without the Papal hierarchy. The colonies then must be, of all the world, the soil on which to plant the religion that is to be sustained by the voluntary principle, that is to repudiate Puseyite superstition, that is to labour in the field of missions, that is to live by liberty, and to be the bulwark and the purifier of the liberty with which it is indissolubly allied.

The plans adopted by the Colonial Missionary Society, the success which has attended them, and the resources by which they are sustained.—The efforts of the Colonial Missionary Society have been, almost as much by necessity, as of choice, conducted essentially on Independent principles. All the denominations found in

England, are in the colonies in full activity, each according to the principles and practices adopted in the parent land. When, therefore, Congregationalists appeared in the field, they could not, had they for any reasons wished to do so, which they did not, have proceeded but in accordance with their own principles and usages. In the colonies, therefore, the agents of the Colonial Society preach the Gospel, gather and organize churches, build chapels, conduct public worship, collect Sunday-schools, distribute tracts, sustain public institutions—exactly as their brethren in England—on the same principles—with the same zeal.

It has been found necessary to send able ministers to the colonies. Any other proceeding would have been certainly as useless as it would have been absurd. The chief towns were first to be occupied, and none but able men were suitable to labour in them. Where everything was to be originated, none but men of mind, skill, and energy, could act with decision and success. To the colonies men of enterprise have resorted, and there they are rendered shrewd and independent both by the difficulties and the advantages of their position. Among such a people, a feeble ministry could only be despised. In the colonies, the struggle of mind, the tumult of opinions, are even greater than in the parent country; none, therefore, but men firm and clear in their convictions, can take and maintain a suitable position in such a state of society. Moreover, able ministers once established in the chief towns, with efficient churches, by them and their efforts the cause will extend into the rural districts. Already it is so extending. A native ministry is rising up, and receiving education in the Canadas. The first work in the towns is that which will draw most heavily on the resources of the Society for men and money. For subsequent movements, the Society will find in its earlier stations effective coadjutors.

It must be acknowledged that the Society has found its first stations require a larger amount of their support, and for a longer period, from its resources, than had been anticipated. It is also felt, that a chief difficulty in conducting the movements of such a society will be, to prevent its contributions from diminishing the efforts of those whom it assists. But such miscalculations and difficulties are incident to all great undertakings, especially in their commencements. Every effort is made to call forth the liberality of the colonial churches. As their strength grows, their efforts will increase. No movement in which the Society has yet engaged occasions regret, or presents the aspect of failure. At the end of six years' labours, the Society is sustaining thirty-two ministers in the colonies, and is assisting in the education of eleven young brethren for the work of evangelists in what are, to them, their native countries.

The money question is one of deep anxiety. The Colonial Society sympathizes entirely with its sister institutions, engaged in British missions, in the difficulties arising from deficient funds. It did not last year obtain the small and deficient income of £2200. This year it will expend fully one thousand pounds more than that sum. What is to be done? Mercantile distress has been, and still is, severe. Church opposition is unscrupulous and unsparing. Institutions and claims are many. All this is acknowledged. Still these are not the main and real causes of our feebleness. They are far more within than from without. Our churches do not unite. They do not all act together. They do not use the strength and resources they have. Zeal is wanting; faith is defective; love to Christ is cold. We are not yet the men for a time of trial. We have not the confidence in one another necessary for such a time, and which they will always exercise who have firm faith in their God, and in their cause. It is our wisdom to give even of our poverty, and to labour even in our weakness. Where Providence calls, we may safely follow, and certainly no call of Providence to active effort to advance his cause can be more plain and loud, than that in which he summons the Congregational churches of England to vigorous efforts in the British colonies.

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

PROCEEDINGS OF THE ADJOURNED MEETING OF THE CONGREGATIONAL UNION, AT LIVERPOOL.

IN resuming our account of the delightful services at Liverpool, from our last, (pp. 785—797,) we sincerely regret that we have not space to report the admirable speeches which were delivered at the public meetings, but we shall endeavour to inform our readers of the leading features of those delightful occasions.

On Wednesday Evening, Oct. 12th, a public meeting, to advocate the principles and interests of the Congregational churches, was held in Great George Street Chapel. That spacious and splendid house of prayer was filled with a crowded audience; and the chair was taken by Sir JOHN BICKERTON WILLIAMS, LL.D., of the Hall, Wem, who called upon the Rev. JOHN KELLY, of Liverpool, to open the meeting with the usual devotional services.

The CHAIRMAN said, "that Congregational principles had assembled us, and I declare before you all, that my attachment to those principles is steady and increasing. I believe them to be perfectly scriptural in their character; and that in proportion as they are brought to bear upon the world and the church, they will, under the Divine blessing, prove their efficiency."

The Rev. ALGERNON WELLS, one of the Secretaries, then read on behalf of the Committee, a "Memorial on the present Position of the Independent Churches," and which forms, as our readers will find, the first article in the Supplement.

The Rev. ROBERT VAUGHAN, D.D., of Kensington, moved the first resolution, which was seconded by the Rev. GEORGE SMITH, Poplar, and carried:—

"That this meeting declares its stedfast adherence to the great principles distinctive of the Congregational churches,—their evangelical views of the Gospel salvation, of vital religion, and of practical godliness—nor less to the independence and self-government under Christ, to the spiritual discipline and simple worship, of these churches, which this meeting believes to bring them into a near resemblance to those gathered and administered by the apostles, as they are represented in the history and writings of those inspired guides of the church of Christ. And in the present remarkable and difficult period, this meeting would regard a firm and consistent adherence to these tried principles to be the course of safety and success to the Congregational churches, as witnesses to the world of the truth, purity, and simplicity of the Gospel."

The Rev. JOHN LEIFCHILD, D.D., Craven Chapel, London, moved, and the Rev. JOSEPH FLETCHER, D.D., of Stepney, seconded:—

"That in the present position and state of the Congregational churches, this meeting perceives many causes for gratitude and encouragement, mingled with others demanding deep humiliation, as well as thoughtful and devout efforts for improvement; but none to occasion despondency as to their prospects, or to disturb confidence in their principles. And it is the judgment of this meeting, that the truths and principles for the sake of which Congregational churches exist, are so vital, and the part which those churches are called upon to act, in respect to the cause of Christ in the world, is so important, that it is the bounden duty of all connected with them to take a deep interest in the prosperity, influence, and enlargement of the body of Christians with which he is thus associated; yet not in a sectarian, but in a catholic spirit; with love to all Christians; and with joy in the spread of truth and holiness by whomsoever of Christ's servants it may be promoted. And this meeting earnestly desires to see in all the pastors and brethren a public spirit and

care for the welfare of the great body of churches with which they are connected, as subordinate to the highest and most extensive interests of the kingdom of Christ."

The Rev. THOMAS BINNEY, London, moved, and the Rev. ROBERT HALLEY, D.D., Manchester, seconded:—

"That in the judgment of this meeting, at the present serious crisis, when the most strenuous efforts are made to weaken and depress the Congregational churches, in connexion with endeavours no less zealous to spread superstitious and ruinous errors, it is the duty of all the pastors and brethren to aim at the most distinct, full, and faithful preaching of the great doctrines of salvation; at raising everywhere the standard and tone of vital piety; at encouraging the people by precept and example, to meet difficulties, and make sacrifices for the cause of Christ and of truth; at union for counsel, prayer, and effort, with a view to mutual support, the stronger churches assisting the weak; and at the extension of our principles by the zealous support of British missions."

The eloquent and instructive addresses which were successively delivered, commended and retained the fixed attention of a most respectable auditory, till the close of the meeting, which did not take place till ten o'clock.

The ministers and delegates resumed their sittings in the Lecture Room of Great George Street Chapel, on Thursday Morning, at nine o'clock, when Dr. LEIFCHILD presided, and the Rev. J. W. MASSIE, of Salford, commenced the business with prayer.

The Rev. Dr. RAFFLES submitted the following resolution, which was seconded by the Rev. GEORGE VERRALL, Bromley:—

"That this meeting would convey to the Rev. R. W. Hamilton its warmest thanks for his most able and appropriate sermon, of Tuesday evening, on the Intercommunity of Churches. The meeting considers that by preaching that discourse, its beloved brother has rendered most important service not only to the Congregational Union of England and Wales, but to the cause of the truth itself; and earnestly desires Mr. Hamilton to complete that valuable service by allowing his discourse to be printed and published."

Which having been carried amidst much cheering, Mr. Hamilton briefly but generously acknowledged.

The Rev. J. BLACKBURN, one of the Secretaries, then read a "Memorial recommending the formation of a Fund, to reprint the most scarce and valuable Tracts and Treatises of those writers who have maintained and inculcated the necessity of the further Reformation of Religion in these realms."

Upon this, the Rev. R. W. HAMILTON moved the following resolution:—

"That the proposal now submitted by the Committee for the publication of a series of reprints of valuable tracts and treatises illustrative of the theology and polity of the British Nonconformist churches, commencing with the works and times of Wycliffe, and proceeding regularly to the present period, has the cordial approval of the present meeting, which recommends vigorous efforts to obtain the greatest possible number of subscriptions to the series. And the Committee is hereby authorized and desired to take immediate measures for carrying this proposal into effect."

He felt very great pleasure in submitting it to the meeting. They were attacked on all sides for doing nothing. Here, at least, was a triumphant defence against such assailants. He could not conceive anything which would be more likely to exercise a beneficial influence upon the minds of ministers and churches. There was respectability too, in such an undertaking. They were challenged to it; as it is a work which other bodies had already commenced, and their literary reputation was involved in such a proceeding. In every way the proposal commended itself to his judgment, as most feasible, most practicable, and most advantageous.

The Rev. Dr. CLUNIE, of Manchester, seconded the resolution.

The Rev. J. KELLY, the Rev. THOS. BINNEY, J. R. MILLS, Esq., Rev. J. A. JAMES, Rev. S. ROBERTS, and Rev. A. WELLS, having expressed their approval of the measure, and offered several valuable suggestions, the resolution was unanimously adopted.

The Rev. J. C. GALLAWAY, M.A., Westbromwich, introduced to the notice of the assembly the subject of a cheap denominational magazine. He thought it just necessary to state, after the attention which had been given to the subject, that, for his own part, and on the part of those who had promoted the matter, there had been no desire whatever to interfere with existing periodicals, more especially with the Congregational Magazine. There could be no doubt whatever, that the denomination was under very considerable obligations to it, or rather to its highly respected, gifted, and beloved editor. They were all aware that he had made considerable sacrifices in keeping the Magazine in existence, and bringing it to the position which it then occupied. His own opinion was, that the establishment of such a magazine as he then proposed, instead of injuring the Congregational, would only leave it at liberty to rise much higher than it had hitherto done in literary and exegetical excellence. He had, therefore, great pleasure in proposing:—

“That the publication of a cheap denominational magazine was desirable, and that a committee be appointed to carry it into effect.”

The Rev. J. A. JAMES said, he rose most cordially to second the motion. After the explanation which he had given of his views on the previous day, it was quite unnecessary that he should enlarge on the subject on that occasion. He was convinced, that if the proposal were carried into execution it would do immense service to the denomination. He concurred with Mr. Gallaway, that it would not at all interfere with either of the periodicals which were already circulating amongst them. The proposed magazine was to be peculiarly denominational. He hoped, indeed, there would be a proper admixture of all that was calculated to foster a spirit of evangelical piety; for, after all, there was the lock of their strength, it was by that they must live. Still, their distinctive principles were not to be forgotten. It was important that the great mass of church members should be made acquainted with their principles, and this they could not be through a literary periodical like the Congregational. He hoped, indeed, to see that Magazine obtain a yet wider circulation, but it was not a work which they could hope to see in the hands of the great mass of the people; indeed, there was a large number of persons who could scarcely be induced to read even the Evangelical Magazine. The young and the poor might be induced to read a work like that proposed; and they should strive to carry out their principles in the minds and hearts of those who inhabited cottages as well as of those who were dwelling in mansions. He was quite sure that this publication would do more to accomplish that end, than anything which had yet been attempted, and that they would look back to its institution with gratitude to Almighty God, who had put it into their hearts to establish it.

The Rev. THOMAS BINNEY, the Rev. Dr. VAUGHAN, and the Rev. Dr. HALLEY, advocated delay, on account of the many difficulties connected with the appointment of a suitable editor, and other matters of detail.

The Rev. J. BLACKBURN recited the history of the Congregational Magazine—the service it had done in advocating the formation of the Union, in supplying the statistics of the denomination, and in furthering the general interests of the churches; and at the same time professed his good will towards the proposal now before the assembly, but thought it should be extended to a second periodical for children also.

The Rev. J. HILL and the Rev. Dr. MATHESON thought favourably of the proposal.

The Rev. Dr. HALLEY conceived that it would be better to refer the matter to the Committee of the Union; but he would not be understood as committing himself to





the expediency of establishing such a publication. He very much coincided with what Dr. VAUGHAN and Mr. BINNEY had said upon that subject. He begged to suggest that the matter be referred to the Committee of the Union.

"That the question of issuing a cheap denominational magazine, and of bringing out other small publications, suited to the state of our congregations, be recommended to the consideration of the Committee of the Union—their report thereon to be received at the meeting of the Annual Assembly in May next."

The Rev. J. KELLY thought the whole of the periodical literature of the denomination required consideration. If they started the magazine without considering the subject in all its bearings, they would only be increasing their difficulties. He would now move, "That the subject of cheap periodicals, adapted to the state of our congregations, be recommended to the consideration of the London Committee, their report to be received at the meeting in May next."

The Rev. GEORGE SMITH seconded the resolution, which was then put from the chair, and carried unanimously.

PROPOSED UNION BETWEEN DIFFERENT DENOMINATIONS.

The Rev. W. BEVAN, of Liverpool, said, I have to move, "That this assembly would thoughtfully call to mind the will of the Lord Jesus, that his church should be one, so solemnly expressed in his intercessory prayer for his flock; and the tendency of the true Christian spirit to unite believers in love, notwithstanding differences in sentiment or practice on subordinate points. The meeting would be humbled and afflicted before God, that so little of this fraternal and uniting spirit is at the present time apparent among even real Christians, but that, on the contrary, bitterness, alienation, and strife, have been greatly increased by recent controversies and changes. Yet this meeting would express conviction that more of the true Christian spirit exists than appears, and great pleasure that the subject of union among Evangelical Protestants has been of late publicly discussed; and the meeting would recommend this deeply interesting subject to the consideration and prayers of all the churches and pastors of this Union, affectionately advising them to promote, with the utmost cordiality and vigour, any practicable proposal for harmonizing and uniting movements among Protestant Evangelical Christians of all denominations."

One feature has characterized the business of our present session, which is peculiarly interesting in connexion with the subject of this resolution. We are of opinion that a clear and distinct apprehension of our peculiarities as Congregationalists, and of what we believe to be the scriptural foundation of those peculiarities, will tend, not to increase, but rather to diminish divisions. It is just in proportion as we are ignorant of the true ground on which we stand, that we are likely to mistake and to misrepresent the principles of others. It is wise in us first duly to ascertain our own position, that we may know what we hold in common with others, and what we hold as distinctively and peculiarly our own; and it seems to my own mind clear, that it is in consequence of the merging of the two, that the means which have been attempted, and which have for a season flourished, have eventually failed, and given way to that state of feeling which this resolution deplors. No one can look at the course of our proceedings, without being convinced not only of the value of our principles, in a denominational view, but of their intrinsic excellence and their practical availability, as well for the extension of human and political liberty, as for the extension of that better liberty with which Christ makes his people free. It seems to me most appropriate, that on an occasion like this, we should distinctly mark the ground on which we ourselves stand, and also observe in what respects we agree with other denominations of Evangelical Christians. It would not become me to enter further into the discussion of the subject. The subject will doubtless be taken up by many who have devoted considerable attention to it, but especially by one of our fathers in the ministry, who has projected a scheme, which I trust will not only go

forth so as to address itself to the sympathies of all who love the Lord Jesus, but combine them in one holy phalanx without the compromise of any of those peculiar principles by which they may be distinguished from others. Compromise never can secure permanent unity. Permanent unity exists only where each one, firmly settled in his own belief, retains the strong and high ground of the doctrines of grace, in conjunction with those matters of church arrangement, which more than others commend themselves to his regard as derived from the Scriptures of the New Testament; and in proportion as there is vital and substantial unity, will there be the various modes of administration adapted to the various modes of thinking, which prevail through the varied constitution of the human mind. I apprehend therefore, that the more fully and distinctly we see the scriptural foundation of our own principles, the more shall we be prepared to take that common ground of scriptural unity which, secured to the church, will secure to the church the conversion of the world.

The Rev. D. J. CARNSON, of Preston, seconded the resolution.

The CHAIRMAN said he thought it would be better that the meeting should confine its attention to the suggestion which had been thrown out as to a public demonstration of union, how far such a demonstration was practicable, and what direction it should take. The meeting would recollect the letter which had been addressed to that body in the Congregational Magazine, by their friend Mr. James.

The Rev. Dr. FLETCHER said, he presumed that the resolution referred to a public demonstration. He could not bring himself to believe that we were at all ripe for any practical measure, any society, having its origin in these feelings of unity and affection. I entirely agree with Mr. James, that the extension of union would be an important and beneficial movement in the present day. One effect would be, that persons would think and argue on points of minor importance with less of asperity and bitterness. Controversial subjects would be discussed in a better spirit, and they would be more likely to reach the truth than when the church was in a state of irritation and division. If, in a meeting of the members of different denominations, certain great and essential points were recognized in common, the effect must be to produce a greater measure of fraternal affection and Christian regard amongst the several Christian bodies, and the world would see that various Christians might differ on points of orders, and yet in the greater matters of Christian doctrine they were of one mind. Rome had learnt the secret of combining acknowledged differences without acknowledged divisions; they were one with all their diversities. It had its different orders and establishments, both on the continent and in this country; the Jesuits had been very different from other bodies belonging to that church; yet the great centre of union was the papal chair. Could Christians, Protestant Evangelical Christians, be brought to demonstrate the same union, he thought the best results would follow from such a demonstration. He would be exceedingly glad if that Union or any other body, should originate a movement, by means of which a demonstration of agreement in all great Protestant Evangelical principles would be presented to the world.

The Rev. J. W. MASSIE, of Salford, said, it had struck him that there was one mode of effecting and demonstrating a union amongst Christians, which would be productive of the happiest consequences. It had pleased God to cast his lot a few years in Ireland. He found a spirit of prayer existing amongst ministers of the established church; he held prayerful and fraternal intercourse with them; they agreed in the objects of their union, so far as prayer was concerned, and so far as answers to prayer might be expected. One of the objects for which they were most solicitous, was, of course, the welfare of Ireland. They desired that the Roman Catholic priesthood might cease to be an obstruction to the spread of the Gospel, and become instruments in spreading it; and they agreed together to pray for the con-

version of the Roman Catholic priests. He mentioned this to show with what kindly and fraternal feelings ministers and members of different bodies might unite in prayer to God. As reasons for joining in prayer, it was stated by those to whom he had referred, that it would remove from their minds that asperity of feeling towards the Roman Catholic priesthood, which was unhappily too prevalent in the minds of Christians, that it would bring them into a right state of mind to seek their spiritual good by personal intercourse; and moreover, that it would bring those who engaged in prayer into a closer union. Great numbers were induced to join in the work, at a particular hour; on a particular day they offered prayer for the conversion of the Roman Catholic priests; and he knew numbers of individuals belonging to the establishment, who had united with Dissenters for this purpose. About the same time that he received Mr. James's letter, his attention was drawn to a proposition which had been put forth by the Society for promoting revivals of religion in Glasgow. That proposition was, that an hour in the morning, and an hour in the evening, of each week should be devoted to prayer, for the outpouring of the Spirit of God throughout the whole church of God. They had written to India, to Africa, to America, to Australia, and to other parts of the world, and had obtained most pleasing answers. The communications showed unity of spirit in spite of diversity of denomination on one point, namely, as to prayer for the outpouring of the Spirit of God. It appeared to him a most beautiful answer to their blessed Lord's prayer, that the people of God all over the world should encircle the throne of Jehovah every day, for the outpouring of the Spirit of God, and the communication of that Spirit to the world. It occurred to him that union in prayer might be a preparatory step towards carrying out Mr. James's proposition. The sympathies of the people might be drawn out in the act of prayer, when perhaps they could not be drawn out by any other means. He heartily responded to Mr. Haldane Stewart's invitation, addressed to all Christians, exhorting them to set apart a particular hour in the day for prayer, for the conversion of the world: that writer should stand high in the estimation of Christians for the catholic spirit which he had exhibited. In conclusion, he was persuaded that if there went forth from that Union a proposal for union in prayer, at a particular hour, on a particular day, it would further and accelerate the object which all had in view.

The Rev. J. A. JAMES said, It is really with some degree of regret that I again present myself to the meeting, but as my name is mixed up with this question, of course I shall be expected to say something upon this subject. In the first place, I would return my grateful acknowledgments to the Secretaries of the Union, for their respectful, fraternal, and judicious reply to the appeal which I made to them through the Congregational Magazine, the organ of our body. In the first place, I would state that the project which has been laid by myself before the public, through the medium of the Secretaries of the Union, is not my own. My esteemed friend, Dr. Fletcher, had the thought in his mind before it came to me. I take no credit to myself, either for desiring union, or for sagacity in discerning the best means of promoting it. Should it be, however, that through my humble instrumentality any progress should be made towards an object, the consummation of which we all so devoutly wish, I shall be thankful to God, and I am quite sure my brethren around me will be equally thankful. It does occur to me as somewhat striking that our body, which has been represented, reviled, and held up to public obloquy as the most schismatical of schismatics, should be the first publicly to hold forth the olive-branch of peace, and to stretch out to the whole Christian world the hand of fraternization; and it is somewhat striking, too, that from the very meeting at which we are assembled primarily for the promotion of our own distinctive and denominational principles, there should go forth a scheme for a general union of Protestant bodies of Christians. Here is a plain demonstration, not merely to our,

selves—we do not need it, but to the world, that Independency does not necessarily contain in it the germ of all that is discordant and dissevering, that it does not separate us from the whole body of Christians, and draw us into our particular section of the church, there to work by ourselves, and against all others. So that it appears to me, that if anything practicable could be adopted by this meeting, it would have a blessed effect even as regards the character of the denomination to which we belong. Now, Sir, in the drawing up of the scheme which has been referred to, I was guided by one or two principles. First, there must be no compromise. We cannot, for the sake of union and peace, sacrifice truth. The basis, whatever it be, on which we unite, must be strictly evangelical. No union of Protestants can be founded on any other basis. In the next place, it struck me, that if we aimed at anything, it must be, not what we desired, but what we are most likely to secure, and that by attempting too much we should fail in everything. I agree with my friend Dr. Fletcher, that at present we can hope for nothing, but a demonstration of union, union which in fact does already exist, though it is not sufficiently apparent. I want union to come up from beneath that load (shall I call it?) of prejudice, or ignorance, or whatever it be that keeps us from each other; I want the world to see that there is a tie which binds us together. I go further than Mr. Massie. It is not enough that there should be simultaneous prayer for the outpouring of the Spirit upon the church, and upon the world. We want something that the world should be able to take up and to look at, something which should induce it to exclaim, "See how these Christians love one another." This can only be secured, I think, in some such manner as that which I have proposed. What it may lead to, it is impossible at this present moment to conjecture. Let us first acknowledge each other as brethren, then let us act together as brethren; but, till the acknowledgment be made that we are one in all the fundamentals of Christianity, we shall not be prepared to act together. Action must follow recognition. I go for no society. There have been Protestant Unions of all kinds, which have done very little good, either to Protestantism, or that which is of still greater consequence, to evangelical religion. Therefore, I go for no subscription, no society, but simply for a demonstration. That, I suppose, we are all prepared to make, and I am quite sure that the effect of making it would be exceedingly beneficial. Perhaps it would be interesting to all present to know what have been the impressions which that letter has produced, and what the feelings which it has called forth. First, let me speak of Ireland. I received a letter from a minister connected with the synod of Ulster, hailing the scheme with delight, and saying in effect, "We are prepared in the synod of Ulster to uphold the scheme, and go with you." In Belfast there is a newspaper published called "The Banner of Ulster." In that paper the scheme was published at full length, and it was accompanied by a long and able comment from the pen of our brother, Mr. Godkin. He has also addressed a letter to the Congregational Magazine, suggesting a plan of union. In addition to that, a letter has been addressed to myself personally, by another esteemed member of the synod of Ulster, also hailing the scheme. This morning, since I have been in this room, I have received a letter from another gentleman in that country, expressive of similar sentiments. This shows the state of mind, at least of the Presbyterian body, in Ireland, in relation to this question. From Scotland I have received a letter from a member of the Secession church, hailing the scheme; and the writer expresses his conviction that that body would gladly join any movement for the demonstration of union. From Wales I have received a letter from a gentleman connected with the Calvinistic Methodists, urging me to go down to the meeting of their association, and assuring me that that body would co-operate in the proposed union. I have also received many letters from members of our own denomination, approving the scheme. Now, Sir, I have nothing farther to say upon the subject. The scheme is in the letter; it

is simple, as it strikes me practicable; and I am sure if it could be accomplished, the most blessed effects would result from it. The movement must originate somewhere. — Shall it not originate with the body among whom the thought was first cherished? Somebody must begin in every good work. I would recommend that our friends, the Secretaries, should correspond with other religious bodies upon the subject, that we may not appear to claim all the merits of the proposal for ourselves. Might there not be a conference of the representatives of different religious bodies in London, for the purpose of forwarding the object? My proposal does not extend merely to the mind of individuals, but to the mind of bodies; and my first object would be to induce public bodies to declare their adhesion to the scheme. I do not, of course, expect that the Church of England, as a body, whatever may be the feelings of many of its members, will look with a friendly eye upon the movement; but, with the exception of the Church of England, I think nearly all the great bodies of Christians will heartily co-operate. I really believe that the Methodist societies will be induced to come into the scheme. In a conversation which I had not long since, with an excellent Methodist brother, he expressed his regret that the scheme had not been proposed earlier, in order that it might have been brought before the meeting of Conference. Under all the circumstances, I think the scheme is accomplishable, and, if carried to a conclusion, I feel certain that it will be beneficial, not only to us as a denomination, but to the whole of the Protestant body, preparing it for that which its prospects and hopes require.

The Rev. J. BLACKBURN detailed to the meeting some particulars of a recent visit to the continent, and the opinions which he has ascertained to exist there, in reference to the question of union. He thought the grand object to be kept in view, was the strengthening of evangelical Protestantism. The position of things on the continent, as well as in this country, showed a pressing necessity for union amongst spiritual Christians, to whatever party they might be attached. If a demonstration was resolved upon, they should endeavour to make it so powerful that it would produce an impression upon the whole civilized world. From all that he could learn upon the subject, it appeared that other bodies were exceedingly favourable to any practicable scheme of union, yet he hoped that they would listen to the advice of the town-clerk of Ephesus, and “do nothing rashly.”

The Chairman (the Rev. Dr. LEIFCHILD) then took leave of the meeting, being under the necessity, as he stated, of returning to town before the close of the proceedings. At the close of his address,

Alderman BLACKBURN, of Liverpool, proposed a vote of thanks to the Chairman, for the manner in which he had presided over the deliberations of the meeting.

The Rev. Dr. FLETCHER having seconded the motion, the following was cordially adopted —

“That this adjourned meeting of the Twelfth Annual Assembly of the Congregational Union of England and Wales, presents to the Rev. Dr. LEIFCHILD its affectionate, grateful thanks for his valuable services in presiding with so much ability over all its proceedings.”

The meeting then sang,—

“Blest be the dear uniting love,
That will not let us part,” &c.

After which Dr. LEIFCHILD prayed, and the meeting adjourned for a quarter of an hour.

On business being resumed, the Rev. JOHN KELLY was called to the chair.

The Rev. A. WELLS said, There is evidently no difference of opinion amongst us as to the desirableness of union. I will not, therefore, detain the meeting, by dwelling upon that which already has the deepest hold upon our judgments and hearts; I

merely wish to offer a few observations as to the best mode of procedure. I may, perhaps, be thought to be shrinking from labour and effort, when I declare my conviction that the Committee of the Union are not at present in a position to give to the matter the requisite amount of attention. It would require much thought, and labour, more than we should be able to command, and a great deal of correspondence, to bring about the projected union. I own I do not cherish any strong hope of many Christian bodies acting in this matter in their corporate capacities. At present, it appears to me that the demonstration would be almost confined to the Congregational and the Baptist Unions. I see but little ground to expect that our Wesleyan brethren are likely to co-operate in the movement. I feel as much as any one can, the injustice, the gross and crying injustice of the hue and cry which has been raised against our denomination; but we cannot help knowing that a movement originating with us would suffer in consequence of the load of obloquy which has been thrown upon our body. In considering this proposal, we must take into account all the difficulties which would attend its adoption. My own opinion is, that there must be a declaration, however brief, of agreement on certain great points, between the parties co-operating. As neither of us is to shirk our distinctive opinions, we must, in the first place, agree about the points in respect of which we unite; and then, with respect to those points on which we do not unite, we are to declare that we take each other with that known difference of opinion. The Congregationalist must perceive what things there are in the Wesleyan which he does not approve, in order that he may be prepared to say, "They are such things as I can forego for the sake of a great catholic union." We must know the things wherein we differ, especially if we unite with foreign Protestant churches, in order that we may see whether or not they are large enough to outweigh those wherein we agree. The things in which we differ from our Wesleyan brethren are not such as to prevent our uniting with them on the things in which we agree; yet we could not unite with the Roman Catholics, although the Roman Catholics would agree with us on nearly all the points on which we differ from the Wesleyans. Now, the first great difficulty I apprehend would be to obtain a declaration of the things wherein we agree. My opinion is, that that difficulty is one which we cannot overcome; that it is impossible to frame a declaration of faith upon which all different bodies of Christians should found a demonstration of union. To obviate that difficulty, it has appeared to me that the practicable method would be to set out a declaration under the names of the bodies of which members were present, in some such form as this:—"We, being members of the Independent, Baptist, Wesleyan, Presbyterian, Episcopalian, and other communities," enumerating them, "while we hold respectively our several distinctive opinions, and yield none of them, can yet perceive in each others' communities enough of truth whereon to unite." If you attempt to set out doctrinal sentiments, I am persuaded that the scheme will fail in the very commencement. We shall find our way hedged up with difficulty. With regard to the first thing to be done, my judgment very strongly inclines to the suggestion of Mr. Massie. Let brethren of different denominations meet together, solely for the purpose of offering supplications to God, to pour upon us a uniting spirit. That might be done many times, and with increasing numbers, before any further step was taken. I think great progress would be made by inducing different denominations of Christians to unite in prayer for union. It might lead to the ulterior step which I have suggested, or to some better step, which might suggest itself to the minds of others. The next question is, What can be done practically by this Union? Mr. James wishes the thing to emanate entirely from the Union in its corporate character. The course we have adopted is this. We bring before you a resolution which expresses sympathy with the object, and recommends to the brethren the consideration of means for carrying it out. My dear friend Mr. James would

desire something more practical—he would wish to commit the Union to some practical measure as a Union. I differ from my beloved friend in that view, and think that in this matter we must move very slowly. We have not yet arrived at that point, in which we could with wisdom allow our corporate adhesion to the proposal, even if in the issue it should be thought best to proceed with denominations in their corporate capacity. The matter is of so grave and important a character, that I would not be supposed to press any particular view of mine upon the meeting. It is, however, a tender plant, and because it has to grow up amidst so many dangers and difficulties, it should be most tenderly and carefully cherished, most devoutly and seriously considered.

The Rev. J. A. JAMES thought the meeting might, at all events, pass the first resolution. Whether any further step should be adopted, would be matter for after consideration.

The resolution was then carried unanimously.

The Rev. J. A. JAMES, after a few prefatory observations, proposed the following resolution:—

“That in order to carry the foregoing resolution into effect, this meeting urgently recommends the Committee of the Union, without delay, to correspond with various religious bodies and churches in the United Kingdom and elsewhere, in order to ascertain their views of the desirableness and practicability of obtaining a general, united manifestation of attachment to the evangelical principles of Protestantism.”

The Rev. Mr. HILL briefly seconded the resolution.

A long discussion ensued, in which the Rev. R. W. HAMILTON, the Rev. Dr. HALLEY, the Rev. Dr. VAUGHAN, and the Rev. T. BINNEY, chiefly took part. Ultimately the resolution was withdrawn. The mover, on withdrawing it, said he did so with the conviction that a candle had been lighted, which could not be put out. He had never witnessed a more delightful exhibition of Christian love, which was cherished beneath the throne of Him who was the fountain of all charity, and who would not fail to send down its streams to those who sought them at his hands.

The Rev. T. BINNEY then moved, “That among the means conducive to the efficiency of our denomination, in relation to the cause of our distinctive principles, and of the faith which we hold in common with all Evangelical Protestants, a place of high importance should be assigned to the influence of those institutions which are intended to secure a supply of instructed, able, and devout men, as the pastors of our churches; and that while this meeting cherishes an unabated attachment to the older colleges of our denomination, both in London and in the provinces, and rejoices greatly in the promise of their still increasing usefulness, it would express deep interest in the college founded at Spring Hill, near Birmingham, and in the erection of the noble edifice near Manchester, to be known by the name of The Lancashire Independent College; the assembly being persuaded that the effect of these enlightened and munificent efforts in the recent history of our body will be, to improve the general character of our collegiate institutions, and to secure for them attention and support among our churches, upon a scale in better accordance with their claims; and so to constitute our ministry much more equal, under God, to the demands of the times in which we live, and of those which are opening upon us.”

JOSHUA WILSON, Esq., of Highbury, seconded the resolution, which was carried unanimously.

The Rev. JOHN HILL, of Gornal, moved the following resolution, which was seconded by the Rev. G. GREATBACH, of Southport.

“That the meeting would be much affected with the present state of its beloved country. It would mark the mingled character of the Divine dispensations to the nation—the mercies of prolonged peace, a genial season, and a bountiful harvest—

the affliction of continued commercial difficulties, of great distress among the poor and industrious classes, and of extensive discontent and want of confidence. It would deeply deplore the wide spread, among the clergy of the Episcopal church, of a spirit of superstition and domination essentially Popish, on the one hand; and, on the other, the mournful ignorance, irreligion, and vice, of large classes of the people. But amidst all, the meeting would cherish a steadfast hope that God will still favour Britain, and employ and honour her churches to maintain his truth at home, and to spread his Gospel in the earth. More especially would the meeting feel assured, that he will so regard this land, in answer to fervent prayers from those in it that fear his name; and therefore recommends that all the Congregational churches should observe the first Monday in the next year as a day of humiliation, and prayer for the Divine blessing on their native land,"* which was carried unanimously.

The Doxology was then sung, and the Rev. J. KELLY prayed; after which the meeting adjourned to the adjoining room for dinner. Dr. RAFFLES presided, and, after the repast, called upon the meeting to display the proverbial loyalty of Nonconformists by expressing their affectionate and devoted feelings towards Her Majesty the Queen, her royal consort, and her illustrious children; and

The Rev. R. W. HAMILTON moved, and the Rev. A. WELLS seconded, a resolution of grateful acknowledgment to the pastors and churches at Liverpool, as follows:—

"That the brethren present at this assembly, from a distance, are deeply sensible of the truly fraternal welcome with which they have been received by the pastors and churches of Liverpool; and cannot separate without expressing, and placing on record, their gratitude to God, and to his servants, for the great social and public blessings enjoyed throughout the important meetings now drawing to a close."

This resolution, having been cordially adopted, was responded to by the Rev. Dr. RAFFLES, and the Rev. W. BEVAN, of Liverpool.

The Rev. A. WELLS having reported the improved arrangements agreed upon for the annual meetings of the various societies connected with the Independent churches, held in London in the month of May, the following resolution, expressive

* The Rev. James Haldane Stewart, of St. Bride's, Liverpool, has issued for the seventh time an "Invitation to United Prayer for the Outpouring of the Holy Spirit on Sunday, 1st of January, 1843, being the first day of the New Year." As there is reason to believe that this invitation will be accepted by many in Great Britain and Ireland, on the Continent of Europe, in the British Settlements, and in the United States of America, &c., so we trust our brethren will join in fellowship on that remarkable day, (1843 will commence and terminate with the holy Sabbath of God,) for as it was well observed by several brethren at the Liverpool meeting, one important step toward Christian unity is fellowship in prayer. This will not interfere with the observance of the following day, as proposed in the above resolution, for Mr. Stewart suggests that "ministers of the Lord should meet with their brethren of their own communion in earnest prayer for themselves, their flocks, *the whole body of Christ*, and the world at large, and then especially consult together upon the most effectual means for hastening the coming of the Lord's kingdom, and particularly for the continuance of such a general concert for prayer, that the year may proceed according to this devout commencement." God grant that it may be put into the hearts of our Episcopalian brethren to consider whether they ought not, in these days of peril to the doctrines of the Reformation, to make common cause with Evangelical Protestants of every communion against dangerous and subtle enemies. It is remarkable that even in Mr. Stewart's "Invitation," no churches are named, but the establishments of England and Scotland. Was this accidental or intended?—EDITH.

of the approval and sanction of the meeting, was moved by the Rev. RICHARD ELLIOT, of Deizes; seconded by the Rev. R. SLADE, of Stand; and unanimously adopted;—

“That this meeting regards with high satisfaction and approval the arrangements so happily adjusted for improving the order and times of holding the annual meetings of the societies more immediately connected with the Independent churches, in the metropolis, in the month of May; and the meeting, on behalf of the Congregational Union of England and Wales, expresses a grateful sense of the fraternal spirit manifested by the committees of the various institutions interested, in their mutual concessions to obtain adjustments so long desired.”

It was moved by the Rev. JOHN KELLY, seconded by the Rev. Dr. ALLIOTT, of Nottingham, sustained by WILLIAM KAY, Esq., of Toxteth Park, Liverpool, and adopted unanimously:—

“That the acknowledgments of this meeting be presented to the Secretaries of the Union, for their valuable services in making all the arrangements and preparations necessary for this important series of meetings.”

The Rev. J. BLACKBURN acknowledged this vote of approval, on behalf of himself and his colleagues.

GEORGE HADFIELD, Esq., Treasurer of the Lancashire College, addressed the meeting on the interests and prospects of that very important institution. Mr. HADFIELD, having stated that he had secured for the hall of the college a most valuable original painting of Dr. OWEN, drew from Sir J. B. WILLIAMS a response to the effect that he had already designed a fine original of the Rev. MATTHEW HENRY in his possession, to be the companion, in the same college hall, of the portrait of Dr. OWEN, so happily secured by Mr. HADFIELD.

On Thursday Evening, a Public Meeting was again held in Great George Street Chapel, on behalf of the British Missions in connexion with the Congregational Union of England and Wales.

Sir JOHN BICKERTON WILLIAMS, LL.D., again presided, who called upon the Rev. JAMES TURNER, of Knutsford, to engage in prayer. After a few prefatory remarks from the CHAIRMAN, he called upon the Rev. JAMES MATHESON, D.D., one of the Secretaries of the Home Missionary Society, to read a Memorial on the state of that institution, which our readers will find at page 893.

Upon which, the following resolution was moved by the Rev. J. A. JAMES, of Birmingham; seconded by the Rev. RICHARD FLETCHER, of Manchester, and unanimously adopted:—

“That this meeting feels a deep interest in the Home Missions of the Independent churches, whether considered as needful efforts for the salvation of the ignorant and neglected of its countrymen; or as a movement of Christian patriotism for the religious advancement of its beloved native land; or as a testimony and a struggle for the simple Gospel, for vital godliness, and for religious liberty, against the priestly superstition and domination so prevalent at this period. The meeting declares its strong conviction that evangelical Home Missions now require to be prosecuted with more vigour than ever; and that the Congregational churches in particular can never move efficiently in this department of effort, till the districts in which those churches are strong supply the funds needed to carry on the work in the districts where they are few and feeble.”

The Rev. THOMAS JAMES, of London, one of the Secretaries, then read the statement on the affairs of the Irish Evangelical Society, which we have inserted at page 897.

Upon this document, it was moved by the Rev. GEORGE SMITH, of London; seconded by the Rev. RICHARD ELLIOTT, of Devizes; and adopted unanimously:—

"That this meeting cordially approves, and would vigorously sustain, the united missions in Ireland of the Irish Evangelical Society, and of the Congregational Union of Ireland. The meeting feels a lively interest in those missions, as the Protestant testimony of the Congregational churches against the Papal apostasy still so powerful in that country; and as a needful effort to rescue multitudes of precious souls from ignorance, delusion, and ruin. And while the meeting perceives the formidable difficulties amidst which this work is carried on, it would deem them reasons, not for despondent or feeble counsels, but for the greater zeal, bounty, and prayer; and having learned with deep regret the financial embarrassments of the Irish Evangelical Society, would especially commend this most important institution to the increased liberality of the churches."

The third paper had been prepared for presentation on the position of the Colonial Missionary Society, but as the lateness of the hour did not admit of its being read, the Rev. THOMAS BINNEY explained the affairs of the Society in a brief address. The document, however, is inserted under the head of *British Missions*, at page 899.

The following resolution, sustaining the Colonial Missionary Society, was then moved by the Rev. R. W. HAMILTON, of Leeds; seconded by the Rev. Dr. HALLEY, of Manchester; and cordially adopted:—

"That the British colonies have the strongest claims on the Christian sympathies and regards of this meeting, as one remarkable element of the greatness of the British empire—as the scenes to which thousands of its countrymen and fellow-Christians are in these times of pressure continually going forth, often in deep distress—as fine regions where now the beginnings of new nations are taking root, in which efforts to plant Christian churches on scriptural principles have already been attended with encouraging success, and from which, if the Gospel be early planted there, it will surely spread to the pagan empires around and beyond. And this meeting, on these and other similar views, assures the Committee of the Colonial Missionary Society of its cordial and vigorous support in prosecuting this department of British missions."

The Rev. J. BLACKBURN then moved, and the Rev. Dr. RAFFLES seconded, and submitted to the meeting:—

"That the warmest thanks are due, and are hereby presented, to the Chairman, Sir J. B. Williams, LL.D., F.A.S., for his valuable services in presiding over the present meeting, and that of yesterday evening."

This vote of acknowledgment having been cordially adopted by the meeting, and responded to by the CHAIRMAN, Dr. RAFFLES closed the proceedings with the apostolic benediction, which appropriately ended a series of most interesting, harmonious, and important engagements.

MEETINGS OF COUNTY ASSOCIATIONS.

THE AUTUMNAL MEETING OF THE DORSET COUNTY ASSOCIATION was holden at Wimborne, on Tuesday and Wednesday, the 18th and 19th of October. On Tuesday evening the county secretary, the Rev. Robert Chamberlain, preached. On Wednesday morning there was a meeting at seven o'clock for prayer. In the forenoon the Rev. George Jones, of Lyme, preached on "Revivals," after which the Rev. Thomas Durant presided at the Lord's supper. A large company of ladies and gentlemen sat down together to a cold dinner; after which the business of the association occupied their attention. The Committee have reason to rejoice in the growing interest evinced in their meetings, and in somewhat enlarged contributions to their object. The Rev. T. C. Bodwell, A.M., of Weymouth, preached in the evening. The attendance and collections were highly satisfactory.

THE WELSH INDEPENDENT ASSOCIATION OF MONMOUTH.—In connexion with the Congregational Union of England and Wales, the quarterly meeting of this association was held at Salem chapel, on Tuesday and Wednesday the 1st and 2nd of November. The conference for ministers and deacons commenced at eleven o'clock on Tuesday, the Rev. J. Ridge, of Kendle, in the chair; there were about seventeen ministers present, and most encouraging accounts were received from the different churches of the association; the Rev. M. Davies, Penywain, was received to the Union on the recommendation of the Rev. S. Roberts, Llanbrynmair, and others; sermons were delivered at six in the evening; at seven in the morning, at ten, two, and six, on Wednesday. The meeting was very well attended throughout, and many were saying, that it was good for them to be present.

OPENING OF NEW CHAPELS.

BURTON-ON-TRENT.—The services connected with the opening of the new Congregational Chapel in this town took place on the 20th and 21st of September. On the morning of the 20th, after prayers presented by the Rev. W. F. Buck, minister of the place, and the Rev. J. Corbin, of Derby, the Rev. Dr. Leifchild, of London, preached from 1 Peter i. 25. The other parts of the service were conducted by the Rev. Messrs. Wild and Cook. In the evening, after the Rev. W. Salt, of Hinckley, had prayed, the Rev. J. A. James, of Birmingham, preached from Luke xv. 7. The Rev. Messrs. Gatley and Ault conducted the other devotional exercises. On the 21st, after the morning service had been commenced by prayer offered by the Rev. J. Bulmer, of Rugeley, the Rev. John Ely, of Leeds, preached from Rom. viii. 32. The concluding parts of the service were conducted by the Rev. Messrs. Morris and Longley. In the evening, the Rev. J. Wild, of Nottingham, prayed, and the Rev. Dr. Leifchild preached from Ephesians v. 2. The Rev. Messrs. Cook and Joll conducted the other parts of the service. On the following Lord's-day the Rev. Dr. Redford, of Worcester, preached morning and evening, and the Rev. J. Gawthorn, of Derby, in the afternoon. The collections amounted to more than £111. The Chapel is built in the Gothic style, with a stone front; its chasteness and elegance have been much admired. It is a considerable ornament to the principal street of the town in which it is erected. Its dimensions are 65 feet by 40, with a spacious school-room and vestry. The expense of erection is expected to be little short of £2000; although the friends of the interest have greatly exerted themselves to meet this heavy pecuniary demand, a very considerable sum still remains to be raised, and the assistance of the friends of Congregational Nonconformity will be gratefully received and acknowledged.

WIGSTON MAGNA CHAPEL.—The Independent Chapel, at Wigston Magna, Leicestershire, having been rebuilt and enlarged, was opened for public worship, on Tuesday, April 19th, when two sermons were preached, by the Rev. Dr. Leifchild, of London; and on the following Sabbath, by the Rev. J. Gilbert, of Nottingham, and the Rev. J. P. Munsell, of Leicester. The united collections amounted to £125.

A NEW CHAPEL AT CAERGURLE, FLINT.—Caergurle is a small village in the county of Flint, North Wales, about five miles from Wrexham.

The Independent cause was introduced here in 1833, by the Rev. Jonathan Davies, Penuel, who commenced preaching, and formed a Sunday-school, in a private dwelling-house, which proving much too small, and very inconvenient, application was made last year to a lady for permission to build a small chapel on her property, who liberally granted the request, on a lease of ninety-nine years, now vested in the hands of fifteen trustees, ministers and lay gentlemen, and the deed is enrolled in the court of Chancery. A neat and commodious place is built, called Penuel Chapel.

This place of worship was opened, Oct. 19, 1842. The services were of an interesting and encouraging character; the audience being large, the sermons impressive.

The Rev. Arthur Jones, Bangor; John Pearce, Wrexham; Dr. Raffles, Liverpool; David Price, Rhos; Richard Brown, Wrexham; and William Rees, Denbigh, were engaged. Two sermons were preached the preceding evening, by the Rev. John Parry, Wem; and Ellis Hughes, Holywell. The devotional services were conducted by the Rev. Messrs. Jones, of Bangor; Brown of Wrexham; Harries, of Mold; and D. Hughes, of Mold. On the preceding Sabbath, the pulpit was occupied by the Rev. Arthur Jones, of Bangor, and the congregations during the day were very numerous.

TROWBRIDGE TABERNACLE.—On Wednesday, the 16th of November, the congregation worshipping in the above place enjoyed the gratification of opening a complete set of new school-rooms, and celebrating their seventy-first anniversary. In the morning, the venerable William Jay preached a sermon that will never be forgotten by those who heard it. At the close, the preacher alluded in the most impressive manner to Mrs. Turner, the foundress of the Tabernacle, and the first Christian who discovered him at his native village, Tisbury; and introduced him to the Rev. Cornelius Winter. He said, "If Trowbridge Tabernacle had never been built, in all probability he should never have been known, either as a writer or a preacher." The place was crowded. In the afternoon upwards of 500 persons took tea in the new school-room; after which the teachers presented to Mr. Haden, the senior superintendent, as a testimonial of respect, a richly bound copy of Bagster's Comprehensive Bible, with massive silver mountings and inscription. In the evening, a public meeting was held in the Tabernacle; Thomas Thompson, Esq. in the chair. An overflowing audience was addressed by the Rev. Messrs. Owen of Bath, Harris of Westbury, Jackson of London, and William Stancomb, Esq. and Samuel Salter, Esq., &c. At the close of the meeting, the managers and teachers presented a handsome silver medal, struck for the occasion, to their pastor, the Rev. Thomas Mann. In these rooms, ample provision has been made to carry out the admirable suggestions of "Jethro." Including an improved entrance to the Tabernacle, the building committee have expended more than £1000. There was no collection at the opening; and no debt is expected.

BRIXHAM, DEVON.—On Tuesday, the 27th of September, 1842, the foundation stone of a Chapel for the Independent denomination was laid in this town in the presence of a vast concourse of spectators. The interesting solemnity was commenced by the Rev. Thomas Lewis, agent of the Home Missionary Society, for the accommodation of whose increasing congregation the building is to be erected, by giving out Psalm lxxii., "Great God, whose universal sway," &c. The Rev. Thomas Stenner followed, by offering up an appropriate prayer for the Divine benediction to rest upon the undertaking. The stone was then laid by R. Peck, Esq., of Hazlewood House, in this county; who afterwards delivered a neat and excellent address. The Rev. Thomas Gough of Paington, gave out Psalm cxviii., "Behold the sure foundation stone," &c. The Rev. John Orange, of Torquay, according to previous announcement, delivered an eloquent oration. The Rev. John George, of Dittisham, home missionary, gave out Psalm lxxii., "Jesus shall reign where'er the sun," &c. And the service concluded with prayer by the Rev. P. Ainstie, the Baptist minister of Brixham. Many of the friends then retired to the Bolton Hotel, where tea was provided; and nearly one hundred partook of that refreshing beverage. The remaining portion of the evening was happily spent in listening to addresses delivered by the Rev. Messrs. Lewis, Gough, Ainstie, (Baptist) Bursey, (Wesleyan) R. Peck, Esq., and Mr. Thomas Lakeman. "Behold how good and how pleasant it is for brethren to dwell together in unity!" O Lord! be pleased to send now prosperity. Amen.

CONGREGATIONAL CHAPEL, BASSINGBOURN, CAMBRIDGE.—Some time about the year 1655, the Rev. Francis Holcroft, M.A., fellow of Clare Hall, Cambridge, where Tillotson was his chamber and bed-fellow, accepted of the living of Bassingbourn, where he laboured in season and out of season, not only preaching on Lord's-days, but on holydays also, great multitudes following him.

While Mr. Holcroft was minister of Bassingbourn, he formed a Congregational church, consisting of a great many people of other parishes, as well as of his own, besides several of both gown and town from Cambridge. The first members of this church were embodied, and all others afterwards admitted, on a profession of repentance towards God, and faith in our Lord Jesus Christ; and the following covenant was read and subscribed by all the members standing:—

"We do, in the presence of the Lord Jesus, the awful crowned King of Sion, and in the presence of his holy angels and people, and all beside here present, solemnly give up ourselves to the Lord, and to one another, by the will of God; solemnly promising and engaging, in the aforesaid presence, to walk with the Lord, and with one another, in the observation of all Gospel ordinances, and the discharge of all relative duties in this church of God, and elsewhere, as the Lord shall enlighten and enable us."

"Subscribed by A. B., C. D.," &c.

Thus the church was first embodied. When a member was afterwards received, the pastor used to say, "Brother, (or sister,) if you, in the presence of the Lord Jesus, the awful crowned King of Sion, &c., do now solemnly give up yourself, &c., signify it by lifting up your right hand to the Lord;" and then on the part of the church, the person admitting, lifting up his right hand, said, "We likewise, in the aforesaid awful presence, do receive you into our communion, solemnly promising and engaging to carry it towards you as becomes a church of Christ, watching over you in the Lord as he shall enable us, and in testimony thereof, do give you the right hand of fellowship." Over these people, Mr. Holcroft was settled pastor by the Rev. Mr. Staloms and others.

The above is extracted from the Rev. R. Robinson's *Historical Account of the Protestant Dissenting Churches in Cambridgeshire*; in which he further relates that, after the passing of the cruel act of uniformity, Mr. Holcroft resolved on preaching, praying, and administering the Lord's supper to these dispersed Christians in separate societies. This, with other ejected ministers, he continued to do till the next year, 1663, when Mr. H. was imprisoned in Cambridge Castle; from whence, however, the jailor occasionally allowed him to go out in the night, to preach and administer the Lord's supper to them; and from which prison frequent letters were addressed to them, one of which, entitled "*A word to the Saints from the Watch Tower*," was published by Mr. H. in 1688.

Mr. H. was imprisoned nine years, and then liberated for a time, but soon imprisoned afresh for preaching as before. He was regarded as the pastor of all the congregations in the county. He seems to have been one of those uncommon men in whom the excellencies of several men centred. His learning was ample, and his preaching very powerful. When at large, his labours were incessant, and his converts numerous. He had a lion-like courage, tempered with the most winning affability. His doctrines were moderate Calvinism, and he had a great zeal for Nonconformity. Almost every church in the county claims Holcroft as its founder.

The present Congregational chapel, at Bassingbourn, has been erected about fifty years, and has lately been considerably enlarged and improved, at a cost to the congregation of upwards of £400.

CENTENARY COMMEMORATION IN THE CONGREGATIONAL CHURCH OF PONT-Y-POOL.—The completion of one hundred years since the settlement of the Congregational church, at Ebenezer, Pont-y-pool, induced the members of the church to

celebrate the Divine goodness to them and their ancestors, with a series of religious services. Tuesday evening, September 20th, after a prayer by the Rev. T. Griffiths, Blaenofon, the Rev. Messrs. W. Watkins, Rumney, and J. Ridge, of Kendle, preached. On Wednesday morning, at seven o'clock, a prayer-meeting was held; the Rev. E. Rowlands presided; and the Rev. T. Jeffreys, of Penycoc, prayed for the Sabbath-school; the Rev. R. Jones, of Suhowy, for the hearers; the Rev. J. Ridge, of Kendle, for the church; the Rev. W. Griffiths, of Llanharan, for the minister; and the Rev. D. Stephens, of Nantyglo, returned thanks for the goodness of the Lord towards that church. At ten o'clock, after a prayer, by the Rev. M. Jones, of Vartey, the Rev. W. Griffiths, of Llanharan, preached in Welsh; and the Rev. H. R. Powell, of Hanover, in English; after that, the Rev. E. Rowlands, pastor of the church, gave a most interesting account of the origin and progress of that church. The founder of this interesting church was the Rev. Edmund Jones, (commonly called the Welsh prophet,) who had been in the ministry above seventy years; he was succeeded by the Rev. Ebenezer Jones, who laboured there for thirty-four years; and in June, 1829, the Rev. Evan Rowlands, their present pastor, was settled among them; the present number of the members is 160, and the Sabbath-school about 130.

After Mr. Rowlands, the Rev. David Stephens, of Nantyglo, stood up, and gave an interesting account of the churches that branched out of Ebenezer church; the first was the Congregational church at Nantyglo, which comprises about 800 members; the second was the Congregational church at Blaenofon, containing about 150 members; the third, the Congregational church at Vartey, comprising about 100 members; and the fourth, at Shiloh, Abersychan, which contains about eighty; all of which are in a flourishing condition. At three o'clock, after a prayer by Mr. Matthews, New Bethel, the Rev. J. Matthews, of Newport, preached; and the Rev. R. Jones, of Sirhowy, followed him, "On the general government of God in the world, and its subserviency to his church." At seven o'clock, after prayer by the Rev. N. Evans, of Tsumure, the Rev. T. Jeffreys, of Penycoc, preached; he was followed by the Rev. M. Ellis, Mynyddysluyn, "On our duty always to acknowledge the goodness of God to us." Thus closed a most delightful and useful meeting.

ORDINATIONS, ETC.

On Thursday, the 18th of August, the Rev. John Wiseman, formerly of Wick, Scotland, was publicly recognized as pastor of the Congregational church, assembling in Trinity Chapel, Arundel, Sussex. This solemn and interesting service was commenced by the Rev. T. Evans, of Emsworth, reading well-selected portions of Scripture, and offering an earnest and appropriate prayer. The Rev. W. Davies, of Hastings, preached the introductory discourse, and gave a beautiful and compendious sketch of Congregational principles. The Rev. W. Malden, of Chichester, proposed the usual questions; to which the Rev. J. Wiseman responded, in a manner exceedingly gratifying to his brethren present, and to his newly accepted charge. Mr. C. New, one of the deacons, in the name of the church, gave a brief account of the steps which had led them to invite the Rev. J. Wiseman to become their pastor. The Rev. J. N. Goulty, of Brighton, then offered the recognition prayer, solemnly and affectionately imploring a blessing on the union which had been formed. After which, the Rev. John Morrison, D.D., of London, addressed the pastor and people from 1 Thess. v. 12, 13; and, in a tone of pungent faithfulness, and eloquent expression, defined their respective duties, and mutual responsibilities. At the close of this meeting, the ministers present, with a goodly number of friends, dined in the school-rooms beneath the chapel. After which, the Rev. Dr. Morrison being requested to occupy the chair, a report was read, furnishing an account of the state of the cause at Arundel, and Dr. Morrison, Rev. Messrs. Wiseman, Goulty, Malden, &c., addressed the meeting. In the

evening, the third anniversary, since the opening of the chapel, was commemorated; service was commenced by the Rev. J. Benson, A.M., of Chichester, by reading in Scripture, and offering an impressive and suitable prayer. The Rev. T. S. Guyer, of Ryde, preached the anniversary sermon from Acts iii. 24; and, with much originality and elevated conception, described the glories of these latter days.

The ordination of the Rev. Andrew Gazard, late of Cheshunt College, as co-pastor with the Rev. Charles Thomas, of Cam, Gloucestershire, took place at Cam Meeting, on Tuesday, the 11th inst. The morning service was commenced by the Rev. T. Shakespeare's (Baptist) engaging in reading and prayer. The Rev. B. Parsons, of Ebley, delivered a lucid discourse on the nature of a Christian church. The Rev. D. Thomas, of Wotton, asked the usual questions, which were responded to in a very interesting and satisfactory manner by Mr. Gazard; and the Rev. J. Eyres, (Baptist,) of Uley, offered up the ordination prayer. The Rev. J. Lewis, of Wotton, opened the afternoon service by reading and prayer. The Rev. J. Burder, A.M., of Stroud, addressed a very judicious charge to the minister, and the Rev. R. Knill, of Wotton, (late of Russia,) preached an interesting sermon to the people. The Rev. E. L. Shadrach, Z. Z. Hurdall, and A. Stone, took part in the services. Several other ministers were also present, and the chapel was much crowded.

The Rev. Thomas Clark, B.A., London University, a student of Highbury College, was ordained to the pastoral office, in the Congregational church at Bungay, Suffolk, on Wednesday, April 6, 1842. After reading and prayer by the Rev. John Demioat, of Halesworth, an introductory discourse was delivered by the Rev. R. Alliott, LL.D., of Nottingham, in which were luminously and forcibly stated the objections to an establishment of religion, as involving the pecuniary support of the church by compulsory exactions, and the subjection of the church to the state. The usual questions were asked by the Rev. John Flower, of Beccles, and an appropriate ordination prayer was offered up by the Rev. Andrew Ritchie, of Wrentham. The Rev. E. Henderson, D.D., of Highbury College, then addressed to the newly ordained minister an affectionate and stirring charge, founded on 1 Timothy iii. 14, 15. Several other ministers of the county and neighbourhood were present, and assisted in the services. In the evening, the Rev. W. Garthwaite, of Wattisfield, delivered a faithful and animating sermon to the people, from Philippians i. 27, 1st clause.

On Tuesday, Sept. 13th, the Rev. E. Price, late of Hackney College, (who has for some months been labouring in this place,) was solemnly ordained to the pastorate over the Independent church, meeting at Bethel Chapel, Sheerness, Kent, vacant by the resignation of the Rev. E. Halliday. The following order was observed in the service:—After singing, the Rev. W. E. Parrot, of Milton, read the Holy Scriptures and prayed. The Rev. Thomas James, of Woolwich, delivered the introductory discourse on the principles of Congregational dissent, and the true nature of a Christian church. He then requested, and received from the deacons of the church, a statement, detailing the events which led to the union about to be ratified between the pastor and people. He proposed the usual questions, which called forth a confession of faith, marked by true evangelical feeling, and evidencing intense desire for the piety and happiness of the church of Christ, and for the extension of the Redeemer's kingdom. The members publicly ratified their former unanimous choice of the pastor. The Rev. E. Jenkins, of Maidstone, offered the ordination prayer, accompanied by the imposition of hands. The Rev. A. Reed, D.D., of London, delivered a striking and impressive charge to the minister, from 2 Cor. v. from 11th verse.—“Knowing therefore,” &c. The Rev. I. Wheeler, of the Wesleyan connexion in this town, concluded by prayer. In the evening, the Rev. Wm. Hancock, Baptist minister, Town Malling, Kent, opened the service, by reading the

Scriptures and prayer. The Rev. J. K. Forster, of Sittingbourne, (late resident tutor of Cheshunt College,) delivered an affectionate and well-timed discourse to the people, from Numbers xi. 29; and the Rev. F. Pawling, of Lenham, concluded the services of the day with prayer. The Rev. Mr. Harris, of Dartford, also assisted in other parts of the service. The attendance was most numerous. Deep solemnity pervaded all the services; and it may justly be expected that great good will result from proceedings characterized by so much Christian affection and prayerfulness. The union has been consummated under very auspicious circumstances; and the stated labours of the pastor have commenced, with the united prayers of the people over whom he is placed to the Great Head of the church.

The Rev. William Francis Sharp, late of Cheshunt College, was ordained to the co-pastorate over the Independent church, Abingdon, Berks, on Tuesday, the 4th of October, 1842. The Rev. Eliezer Jones, of Oxford, commenced the service by reading suitable portions of Scripture, and prayer. The Rev. Joseph Sortain, A.B., philosophical tutor of Cheshunt College, delivered an introductory discourse, on the origin, perpetuity, and design, of the rite of ordination. The Rev. William Harris, of Wallingford, asked the usual questions of the church and minister, and received the confession of faith. The Rev. William Wilkins, the venerable and respected pastor of the church, offered the ordination prayer; after which the Rev. John Harris, D.D., president of Cheshunt College, delivered the charge, from Romans i. 1. "A servant of Jesus Christ." In the evening, the Rev. E. Pryce, B.A. of Abingdon, commenced the service, by reading the Scriptures, and prayer; and the Rev. Speding Curwen, of Reading, preached to the people. The Rev. R. Pryce, of Abingdon; J. Rowland, of Henley; W. Smith, of Farringdon; J. Frost, of Hungerford; J. Hawes, of Goring; and G. J. Adeney, of Ealing, took part in the services. A great number of ministers were present; and after the interesting services of the morning, upwards of one hundred persons sat down to dinner, in the Council chamber of the town, which was very kindly lent for the occasion.

On Tuesday, the 4th Oct. the Rev. Joseph Spencer, (late of Rotherham College,) was set apart to the pastorate of the church and congregation assembling at the Independent chapel, Bakewell, Derbyshire. The Rev. William H. Stowell, (president of Rotherham College,) delivered the introductory address, which was distinguished by great research, perspicuity, and force; presenting, with the confidence of conviction, the historical supports of Congregationalism, and inviting to a candid reflection on their claims. The usual questions were asked by the Rev. W. Blandy, of Chesterfield, and very satisfactorily answered by Mr. Spencer. The pastor elect was then recognized, by the laying on of hands, and affectionate and earnest prayer, by the Rev. James Gawthorne, of Derby. After which the Rev. Thomas Smith, M.A., (classical tutor of Rotherham College,) delivered the charge from 1 Tim. iv. 12—16, wherein the nature, encouragements, difficulties, and responsibilities, of the Christian ministry, were detailed with great penetration, and much solicitude. In the afternoon, many sat down to an agreeable repast, provided by the friends of the chapel, on the premises of Joseph Hodgson, Esq., of Holme Hall, who fitted up a room for the occasion. In the evening, the Rev. R. W. Miller, (Mr. S.'s late pastor,) preached from 1 Thes. v. 15, and enforced with much energy and faithfulness the duties of the church and deacons, both to each other and to their minister. The Revs. Messrs. Wilson, of Sutton-in-Ashfield; Sargeant, of Tideswell; Colville, of Middleton; and Brown, of Worksworth, conducted severally the other devotional exercises of the day; and other ministers, with students from the college, attended the ordination. The day closed with the desire and hope of many, that the interest and solemnity of these services might be long remembered with satisfaction and followed by much spiritual good.

BRIEF NOTES ON PASSING EVENTS.

NEVER, since the news of the battle of Waterloo, has it devolved upon British journalists to announce to the public, events so momentous as those which just transpired.

That Anglo-Indian armament, whose onward progress towards CABOOL we announced in our last, has not only retrieved, but avenged our past disasters in that country, and having paid the fearful debt of retribution to the utmost farthing, has left it bleeding and desolate, to bemoan the day when its treacherous chiefs braved the power and dared the vengeance of the British empire. It will be, perhaps, interesting to our readers, to take a retrospective glance at the leading facts of the Affghan war, which has been brought by British prowess to so triumphant and yet so tragical a close.

In 1839, the government of India ordered its army to cross the Indus, in order to expel from the usurped throne of Affghanistan, Dost Mahomet, a prince who was supposed to be unfriendly to British interests, and to restore Shah Shujah to the palace of his fathers.

The progress of the allied forces, considering the physical difficulties of the march, was triumphant. Kandahar was occupied, Ghuznee, one of the strongest places in Asia, taken with apparent ease, and shortly after, Shah Shujah made his entry into the capital of Cabool. Dost Mahomet abandoned his baggage and artillery, and fled with a few followers over the mountains to Bokhara. The cold, haughty bearing, and indolent habits of Shah Shujah, repelled rather than conciliated his Affghan subjects, and as they are amongst the most bigoted of Mahometan nations, so they quickly reported that he had sold his people to the infidels, that he was a traitor to his country, and a renegade to his religion. Some of the tribes had not submitted to his authority, and others began to revolt; and the detachments of the British army had to contend everywhere with armed natives, who surprised them in the passes, intercepted their provisions, and often massacred those parties that had been sent out to obtain water.

To these must be added the quarrels and conflicts which arose between the Ghiljie tribes, who claimed a tax, which our authorities refused to pay, and, consequently, called our troops to most harassing contests.

The fanaticism of these barbarous Mahometans had, like fire, been long smouldering, till at length the idea spread like the wind, that the very existence of their faith was endangered by the presence of infidels, in these its most favoured retreats. The flame suddenly burst forth in the capital itself. The populace made a murderous attack upon Sir A. Burnes and other British officers—the whole country was in a state of revolt; and the English, seeing that their ammunition was exhausted, their commissariat destroyed, and their stock of food and clothing unequal to their wants, and their camp threatened with pestilence, from the effluvia of thousands of unburied corpses lying around, began to despair of the final issue. Sir W. M'Naughten, the envoy, accompanied by a suite, was shot dead by Akbar Khan while personally negotiating the terms of retreat. His successor concluded a convention with the ruthless assassin, and the garrison left Cabul, like that of Ghuznee also, only to be wantonly massacred by the faithless Musselmen, to perish amidst the horrors of a most rigorous winter, or the still greater horrors of the Khyber Pass.

Thus a fine army, with 30,000 camels and 80,000 camp-followers, was overthrown, and 12,000 brave men perished. The prince whom they had enthroned, like the British envoy who attended him, was treacherously murdered, and it is probable that £13,000,000 of public money was in this campaign scattered to the winds. It was to avenge the bloody and treacherous course of Dost Mahomet and his favourite son, Akbar Khan, that the second expedition to Cabool was attempted, as a measure not less required by national policy than by retributive justice.

We mourn over the sufferings of the poor inhabitants, whilst we thankfully record the triumphs of the British arms. Having defeated Akbar Khan in the valley of Tezeen, at the head of 16,000 men, destroyed the great fortress of Ghuznee, re-occupied the capital, and proudly raised again the British ensign on the turrets of Bala Hissar, the citadel of Cabul; burned to the ground all the forts and villages, felled their mulberry and other fruit trees, destroyed their vineyards, and recovered the captive sepoy, with the English ladies and their children—the army has received orders to evacuate the country which they have reduced to this frightful state of desolation. "We can, within the last four months," says a writer in *The Bombay Times*, "boast of having burnt more villages, destroyed more orchards and fruit trees, and done more wanton damage to individual inhabitants, where the necessities of war could not be urged in excuse for the cruelties we exercised, than Wellington could vaunt of throughout his military career!" It is remarkable that those who planned the invasion of Afghanistan have perished in it; and it is deeply to be lamented, that those cruel chieftains, whose hearts and hands are stained with perjury and blood, have yet escaped, while on the poor deluded people this terrible vengeance has fallen.

We turn from these scenes of conquest and carnage to the empire of CHINA, over whose proud rulers it has pleased God to give our country a wonderful triumph. That war, not undertaken as some have too readily supposed, to protect the opium trade, but to settle a long reckoning of insult and oppression, was justifiable, if that can be affirmed of any war, and its close is not only honourable to our country, but will be a blessing to that people and the whole civilized world. Dr. Robert Morison, who laboured twenty-seven years as a Christian missionary in that country, and knew the government well, has stated, that "The grievances under which persons labour, who carry on the English commerce in China, are not singly of that flagrant kind that the bare mention of any of them immediately shows their weight and pressure; they must be viewed collectively. They arise from a well-digested system of oppression, which artfully assumes a specious show of reason and argument, but by all the lies and crooked wiles of an impostor. They carry on real tyranny and oppression under the semblance of justice and equity; and hence persons in England, not finding all sense and reason outraged in Chinese documents, judge erroneously of the *slow, grinding, galling oppression* of the government. It were endless to state all the particular acts of injustice and ill-usage to which Englishmen are subject in China." But this is brought to an end, by a treaty of peace in which the son of that admirable missionary has had the honour and the happiness to act as chief interpreter. This wonderful event has been secured by the successful entrance of an armament of ninety sail into the majestic river of Yang-tze-Keang—the capture of the city of Chin-Keang-Foo—the investment of Nankin, the ancient capital, and the virtual command of the grand canal which leads to the heart of the empire.

The treaty of peace engages, 1. Lasting peace and friendship between the two empires. 2. The payment of twenty-one millions of dollars in four years. 3. Five ports to be opened to British trade, with consular officers, &c. 4. The cession of Hong-Kong to the British crown. 5. All prisoners released. 6. An amnesty for all who have been engaged with the British. 7. Future correspondence on terms of perfect equality.

Thus the portals of this colossal heathen empire are at length open, and "the might of the Gentiles" is humbled before the arms of a people who profess to serve the living and true God. It is a subject for devout congratulation to the Congregational churches of Britain and America, that they have a faithful and efficient band of missionaries at its gates, whose medical skill will enable them at once to confer the blessings of the healing art upon myriads of poor Chinese sufferers, whilst the literary labours of Morison and Milne will now be of the greatest moment in supplying the intelligent population in their own language with the wonderful Word of God.

We had other subjects on our note paper for a few remarks, but the length and importance of these topics must be our apology for omitting all besides.

SUPPLEMENT
TO THE
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MEMORIAL ON THE PRESENT POSITION OF THE INDEPENDENT DENOMINATION IN THE BRITISH EMPIRE.

PRESENTED BY THE COMMITTEE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES, TO THE ADJOURNED MEETING OF THE TWELFTH ANNUAL ASSEMBLY OF THE UNION, HELD AT LIVERPOOL, ON WEDNESDAY THE 12TH OF OCTOBER, 1842.

THE present is neither the time, nor the place, to discuss the question whether it is lawful and necessary that the one catholic church of Jesus Christ should be distributed into various distinct communities, divided from each other by differences of sentiment and practice, but united, each within itself, by agreement on those points in respect to which diversity of judgment hath so far separated them from their brethren. The question, in practice at least, is already decided. The visible church of Jesus Christ is so distributed, that we say not divided. It may be questioned whether it could be possibly otherwise in the case of a religion which makes opinions matter of conscience and responsibility to God, and therefore between man and man an affair of liberty or of persecution. It may be no unreasonable judgment that the church general, thus separating where there is difference, and grouping where there is sameness of opinion, may enjoy, under this distribution of her children, far more of charity, forbearance, and the real unity of love, than if they had been compelled to abide in a community, one as to its outward forms and symbols, but divided within by controversy and schism. It may seem evident that as all nations of men could never form one society, under one human government, and one sameness of forms, in religious any more than in secular polity, therefore the separations in

the great Christian commonwealth should be those of judgment and conscience, rather than such are merely local and national. An observant mind may be excused in thinking it probable that among a race of creatures so infirm in judgment, and so corrupt in bias as mankind unhappily are, the balances, the checks, and the impulses of separated fellowships may be the only expedient, or the best, for preserving the purity, quickening the activity, and securing the spread, of a religion in itself so high and so holy as the Gospel; while it is clear that separation may be for peace, and not for strife; to end, and not to foment contention. Where unity cannot be secured by union, charity may be promoted by separation. Abraham and Lot may part, that they may not strive. But the case stands decided for the past by history, for the present by fact, for the future by all probability. After twelve centuries of coerced and corrupted unity, the church awoke to inquire for truth, and found such portions as have been recovered, in the exercise of a liberty that produced separation, but may end in concord. The great communities into which the western church was thus separated, some of them national, but all of them, more or less, founded in diversity of judgment, seemed in all probability destined for perpetuity. Their extinction or amalgamation appears now less probable than ever. They are reviving their energies, improving their institutions, and, by colonies or missions, are extending themselves to all regions of the globe.

In this posture of the affairs of Christianity, with whatever sentiment of satisfaction and hope, or of disapproval and regret, it may be regarded, there can hardly be a diversity of judgment as to the duty of each separate community of Christians to promote its own prosperity to the utmost. Each member of the various religious denominations should consider that to which he is united in conscientious fellowship as the scene of his especial attachments, responsibilities, and efforts. Within that community his influence can be most felt. With his brethren of that fellowship he can best co-operate in effort, because with them he most entirely accords in sentiment and feeling. Nor need the Christian, because he is denominational, cease to be catholic. The limited sentiment may be quite subordinate to the more expansive, both in fact and in intention. The prosperity of the denomination may be desired, because certainly conducive to the good of the entire church of Christ. There can be no reason why a Christian should be a member of one body of believers rather than of others, by an enlightened preference, which is not equally a reason why he should desire the prosperity and advancement of that body rather than of others. A previous attention to nearer relations and duties will never obstruct our fulfilment of such as are more remote. We arrive most advantageously at the latter by advancing to them through the discharge, not through the neglect, of the former.

The object of this memorial, and of the proceedings with which it stands connected, is to promote the prosperity of one branch of the visible church of Christ, the Independent denomination; and to effect this object by no censures or reflections on other bodies of Christians, but by calling up in the minds of the pastors and brethren of the churches, wise and devout solicitude for the best interests of that community to which they are bound by full conviction and strong attachment.

But a few years are now wanting to complete the full term of three centuries since when the times of reformation had arrived, and the work of recovering Gospel truth was in full activity; and when each chosen and faithful servant of God, studious to bear his part in the great enterprise, kindled his lamp of clearer light amidst the heavy gloom, or was visited by some beam of illumination from the Father of lights, the first conceptions were formed among men obscure and despised, of the true and primitive constitution of apostolic churches. In this particular department of truth, far in advance of the times in which they lived, and of the eminent confessors and reformers by whom those times were adorned and blessed, our forefathers discerned the true and scriptural principles of church polity. No part of Gospel truth could be more difficult to recover than this, far out of sight as it had been removed, by usurpations of power, by splendours of establishment, by pomp of ceremonial. On no subject could it be more necessary that truth should be ascertained and vindicated; for while in individual persons genuine piety may flourish under any form of ecclesiastical polity, yet the general interests of truth and piety are deeply involved in modes of Christian administration. Yet on no subject can truth more surely subject its advocate to opprobrium and suffering, as his testimony cannot fail to bring him into direct collision with power provoked and interest rendered jealous. It can therefore be no surprise to Congregationalists of the present day, who find the light and liberty of even this advanced period no protection against such forms of opposition as remain still available to those who fill the high places of church dignity and power, to learn that in the earliest days of Independency, the fathers of our recovered Gospel simplicity and liberty, Barrowe, Greenwood, and Penry, two hundred and fifty years ago, died on the gallows, as martyrs for their cherished principles.

What has been the course of this sacred cause, sometimes in advance, sometimes in decay, through the changes and struggles of this long period, it is neither possible nor necessary to declare. It is found by the churches of this day neither extinct, nor feeble, nor in decline. Its system of truth has been little changed or modified. Its position and use among the professed churches of God remain unaltered. And it now summons those who receive it, to the sacred duty of fidelity and zeal on its behalf.

The present statistics of the Congregational body have been but imperfectly ascertained. So far as they have been brought into view, they furnish grounds neither for boasting nor for despondency. Numbers merely, whether of pastors, or of churches, or of communicants, will furnish but inadequate materials for a correct judgment of the prosperity, influence, and strength of a body of Christians. Numbers form indeed one essential element in the considerations to be taken into account; but then numbers must be examined in connexion with various other points.

If it be ascertained that there are eighteen hundred Congregational churches in England and Wales, that computation might be thought a proof of weakness when placed in contrast with the amount of the general population, or when compared with the numbers of other Christian bodies; but it may be deemed evidence of power, and a cause for encouragement, when there are also taken into account the opposition amidst which these churches have been gathered; the purity of doctrine, discipline, and piety, prevalent among them; the fidelity, zeal, and power of their pastors; and the beneficial influence they exert on other communities.

The present position of the affairs of the Christian church at large, and of the Independent denomination in particular, is such as to render it, not interesting only, but important; not pleasant for speculation only, but useful for action, to inquire what that position really is. For such purposes the present meeting is assembled. The brethren of the Congregational body are gathered to take counsel on its interests and affairs; nor can the inquiries and deliberations of the assembly fail to instruct, to unite, and to encourage all hearts, if they are but conducted in the spirit of candour and of prayer.

It is fundamental to all just views of the Congregational body, that it be regarded as a community existing by and for a testimony to truth. This is its essential and distinctive characteristic. It has not its foundation, and its differences from other Christian communities, in nationality; or in the impressed mind and character of some eminent founder; or in some ritual peculiarities; or in the transmitted force of some ancient historic fact moulding a people, and tracing on them for ages, indelible marks and lines of character. From none of these sources does the Independent community derive either its strength or its weakness. It originated in the supposed discovery of truth. It exists to embody, to administer, to testify that truth. Apart from that truth it can assign no reason, and it can find no resources, for its separate existence. Within itself there can be no substitute, and hardly any auxiliary, for that truth, in maintaining its vigour or its life; and beyond itself it can act beneficially on the general interests of Christianity only by a testimony, consistent and firm, to the same truth by which it has its own existence. Congregational churches have no

attachments but to their views of truth. Congregational pastors have no hold on their people but through the medium of that truth. Whether it be regarded with triumph or regret, as an element of strength and a preservative of purity, or as a cause of dislocation and a source of weakness, so the fact stands, that Congregationalists have committed themselves to truth alone, unaided by formulary or symbol, by watchword or policy. While this is asserted of Congregationalists, it is not intended to imply a denial of the same honour to all other Christian communities. These may also, more or less, exist and labour for the defence of views of truth dear to their members. But in the degree, and manner, in which the Independent churches have given themselves to live by the truth, and for the truth, this character of a witnessing people is applied to them as eminent and distinctive, for they commenced without power, they have endured without policy, and they still reject endowment, authority, ritual, and every other merely human element for consolidating the strength of a social edifice.

It is not needful now to enumerate the truths for which Congregationalists bear witness. Their attachment is firm and unshaken to Evangelical doctrine understood agreeably with a moderate Calvinistic theology; and to vital godliness as the life of faith in the soul and conduct of man. Their differences and controversies with other bodies of Evangelical believers on these great subjects are therefore none, or inconsiderable. The truth which Independents think they have been honoured to ascertain has reference to the mode of administering the religion of Christ in the manner best adapted, because divinely appointed, to preserve the doctrine and the piety, in respect of which they are one with the entire, real church of Christ in all ages. Their truth, distinctive and appropriate to them, relates to principles and modes of church polity, not considered as rules of human prudence, but of Divine appointment; not advocated for their own sake, or as party symbols, but for the sake of the truth they are intended to embody, and of the piety they are designed to cherish. Independents believe that they have arrived at this truth by acknowledging no legislative authority in his churches but that of Christ the King himself alone; no binding declaration of his will but that furnished by inspired Scripture; and by employing the New Testament to determine the laws of church fellowship, no less, no otherwise, than they decide those of personal salvation. Their discipline is adopted for the sake of truth, godliness, and liberty. They deem a Christian church the fellowship of Christians, and with them a Christian is the possessor of vital and experimental religion. By restricting to such believers the fellowship of the church, it is to be kept pure. Administered by churches of this communion, Gospel truth will retain its purity. Each fellowship of this character, complete in itself, and exempt from external authority or force, will retain its freedom; and the independency of each will be

the liberty of all. Thus church polity harmonizes with pure doctrine, vital religion, Christian liberty, and Gospel precepts; it harmonizes with them all; it is conservative of them all; for it has with them all a common origin, the mind of Christ. Ambition, tyranny, and parade are banished from the church. The temple is cleansed, and the traders driven from its courts. The churches are emancipated from the authority of man that they may be alone subject to that of God. Such are the views of Independents, concerning which, as their convictions and attachments are strong, so their responsibilities cannot but be great. So far as they understand their position, and are sincere in their professions, they are set for the defence of this truth.

This view of their position will enable the Congregational churches to judge aright of the opposition they encounter, of the good they effect, and of the course they should pursue.

The Congregational churches find themselves assailed, resisted, and disliked. No good purpose can be answered by concealing this fact from their view. It is the fact. But the advocates and witnesses for such truths as the Congregational churches have adopted to be the ground on which to stand, and labour, and contend, cannot surely be surprised that they encounter opposition and obloquy. If they expect not these things, they are little prepared for their mission. Every enemy of Evangelical truth and godliness is sure to be their opponent. Every advocate of hierarchical authority and ritual finds them among his foremost antagonists. Every friend of lax communion, sacramental religion, state endowment, and priestly influence, must instinctively resist those who have already avowed themselves witnesses against all his tastes and interests. If it be a woe to be born to strife, and a sorrow to be called to contention, nothing can reconcile a wise and good man to duties so painful in the church of Christ, but the conviction that the voice of the Master summons him to contend earnestly for the faith; that he wields no weapon but the sword which Christ came to send on the earth; and that he is the cause of conflict only as he is the advocate of truth.

From the same point of observation should Independents trace the good in Christ's church of which they are honoured to be the instruments. The question with them should not only, or principally be, what is the strength of our party? or what the numbers of our churches? but what is the prevalence, what the influence of the truths for which they witness? and how far their advocacy and exemplification of these truths furthers their progress and power in other bodies of Christians? For it is not absolutely necessary to the success of the testimony of Independents that other communities should adopt their forms, or outwardly join their fellowship. They may, and they do, greatly check intolerance, superstition, and corruption, in churches the most violently opposed to them. They do diffuse far and wide more just views than but for their testimony and practice would prevail, on

Christian truth, character, fellowship, and liberty. They leaven where they do not convert. They diffuse light where the benefit is neither acknowledged nor perceived. This influence cannot be estimated, often it cannot be traced, where yet it is largely diffused. Independents may with gratitude and humility believe that they have been largely blessed in effecting this unperceived and diffusive influence of truth. Not that they have been alone thus honoured and employed. United in a testimony for essential truth with other unendowed bodies of Evangelical Christians, no one can estimate the extent and strength of the breakwater they have cast up to stem, in these threatening times, the inrush of the rising tide, or storm rather, of essentially Popish and superstitious error. Nor need it be denied, that while in this manner diffusing good to other communities by their witness for truth, Congregational churches have also in their turn received a like benefit from other bodies. They have been stirred in zeal, checked when in danger of excess, and admonished by friendly or hostile counsel, from other Christian communities.

If this be a just, however hasty and imperfect, sketch of the character and position of the Independent churches, it presents in obvious view the one course which must be their first duty, and must regulate all their policy and all their action ;—to maintain their truth. While they adhere to their truth, no power can destroy them ; should they forsake it, no power can uphold them. The glorious doctrines of salvation as they have ever held them ; the experimental and vital nature of true religion as they have ever understood it ; that these views should be retained as their glory, joy, and life, must be essential to Congregational churches. They cannot exist apart from these truths, nor even apart from these truths held with power and life. Not merely will false doctrine prove fatal to Independency, but even true doctrine, when received only as a cold and formal orthodoxy, will fail to sustain them. They possess no framework of endowment, polity, and party, which might remain after spiritual life had departed ; but the extinction of that life would prove with them an end of existence ;—a consideration of the most satisfactory nature, that we are not gathering churches that may prove the abodes of error after truth has fled, nor creating a power that may work against the very truth it was originally designed to subserve. If we were driven to considerations so low as those of party and policy for motives of attachment to Gospel truth, we should find even these far inferior views bind us to that truth ; for so far as Independents are a party, nothing can make them even that but Evangelical doctrine and life. And when it is observed how in some churches their creeds and formularies embody a doctrine against which all influences of endowment and administration work, and how in such cases the worldly influences invariably destroy or damage the higher interests, it is something, it is much, it is everything, if in any

body of Christians the tendencies and working of its forms are such as will harmonize with nothing but its highest and most sacred interests.

It will be the wisdom of Independents to give their first care to the vitalities of their doctrine and piety. This will be their true wisdom even with a view to the preservation of their polity. Sound doctrine and vital religion will naturally seek such modes of administration essentially as are practised among Independents. As the waters of rivers make themselves suitable channels along which to flow, so will the living Gospel of Christ produce, as the means of its own preservation and spread, faithful preachers, pure churches, and spiritual ordinances. Where worldly influences are admitted into churches, they obstruct this tendency. They force on the churches unfaithful ministers, ungodly members, and formal ceremonies. Amidst such scenes spiritual religion dies. It did not produce them, and they cannot sustain it. Let what will be thought or said of the immensely superior importance of faith and piety over forms and administrations, a subject on which too much cannot be said, it is nevertheless true that the true power and the right forms of Christianity go together. The true power is productive of the right form, and the right form is preservative of the living power.

Therefore should Congregationalists cleave to their scriptural discipline no less than to their sound doctrine. It is a part of their testimony. They believe its great principles to be of God. They believe their churches are ordered as were those of the apostles. Other men value their forms for antiquity, because they believe them to be of the early fathers, and they venerate them as having originated with those great men; how much more shall Congregationalists stand justified for their attachment to forms of a yet earlier antiquity, and yet higher origin, even the apostolic? The scriptural independency, the spiritual discipline, the simple worship of Christian churches, must still be regarded by Independents as their testimony no less than their privilege. Congregational churches exist not merely to enjoy or to practise these great principles, but to uphold and exhibit them. They form a mighty defence against superstition, formality, and domination. To these principles, if not to the very forms in which they are embodied by the Independents, all the churches of Christ must ultimately resort, to attain and perpetuate the simplicity and the purity of the Gospel in its last and best ages. It is the honour of Independents that they are called to witness and to struggle for these principles. To forsake them, or to become indifferent to them, would be to lay their honour in the dust. Having extinguished their light, the Master would remove the candlestick out of its place. Even union itself is a blessing only while it can be preserved free from domination, and be made to harmonize with liberty.

There is everything in the present aspect of ecclesiastical affairs to

render it the obvious duty and wisdom of the Congregational churches to stand steadfast to their principles. If they look at their own position, it is such that nothing but high and pure principles, firmly maintained, can sustain them. Every man's hand seems against them. They are not only reviled, but contemned. They are hated, because they are feared. All social influences are put in full activity to counterwork them. But retaining unshaken their doctrine, spirituality, and discipline, they may smile at all attempts for their overthrow, or even their material diminution. Their own fellowship will be the abode both of power and peace. God will be with them, while they are thus faithful and steadfast with God. However misrepresented and opposed, wherever their pastors preach with holy ardour the full and rich Gospel of Christ, there the gathering of the people will be. He who preaches salvation by grace through faith, need never fear to encounter the advocate of sacramental efficacy. He whose ministrations have the unction and power of genuine spirituality, will prevail against all the imposing sanctity of merely ritual devotion. No new measures are needed by the advocates of Evangelic truth and worship, for the encounter with Rome open, or Rome covert. The old truth, pregnant with the old spirit, will be found the power of God and the wisdom of God, against all adversaries. The Congregational churches, as one branch of the great Evangelical community of believers, will find nothing to fear, nothing to regret in this onset of superstition and intolerance, if it should drive them to the weapons, and kindle in them the spirit, of their own principles. They will live by encounter, who might have sunk in torpor. They will be kept pure by a world hostile, who might have been corrupted or enfeebled by its smile.

To all other difficulties of working their institutions on any principles and motives but such as the power of truth and grace will supply, Independents have added those arising from the thorough adoption of the voluntary principle. Unassisted by the public revenue, possessed of few endowments, and doubting the benefit of even those few, Independents, in an age when every body of Christians finds large pecuniary resources indispensable, can derive their funds only from the spontaneous liberality of the people. Now, as a general rule, nothing but love of truth, attachment to principle, conscience towards Christ, will, in connexion with liberty and intelligence, sustain a spirit of large, persevering bounty for the support of religious institutions. It is a great trial of the faith and principles of a people that they should be called upon for large and still increasing contributions to the cause of Christ, and more especially in the presence of other religious bodies, which add to many other specious worldly attractions the advantage of ample revenues with few appeals to personal bounty. The voluntary principle may sustain the Gospel, because the Gospel will command the attachments and repay the sacrifices of the people.

Superstition will also, without the power of the state, draw from its votaries the most ample pecuniary means, for it has its own engines of terror or of fraud to employ. But Independents, who are equally remote from the power of the state, and from the arts of superstition, have no resource but in upright and firm attachment to precious truth. Is this matter of regret? Does it produce suspicion of the principles, or fear of the position of the Independent churches? No; but satisfaction to perceive them committed to the Gospel, dependent on the Gospel, bound to the Gospel on every side, so that apart from the Gospel they can have no power, can retain no existence. They are cut off from all worldly dependences. They stand or fall with the truth as it is in Jesus. But then it is necessary that Independents should rightly perceive their position, and count the cost of occupying it, and understand the course by which alone it can be maintained. A dispensation of the Gospel is committed to them, and they are ruined if they maintain not the Gospel; an issue perfectly satisfactory to every consistent, rightly thinking Congregationalist, whose sentiment would be, Never let these churches survive their loss of the Gospel, should they ever unhappily lose it; never let them remain as sepulchres of truth, and haunts of errors.

This hasty view of the position of the Independent churches at the present time, can only confirm their convictions, while it awakens their gratitude, and renews their confidence. Little modified after the lapse of two and a half centuries, their theology and their polity now require not change or improvement. Assembled this day to take counsel for the prosperity of the denomination, no voice among pastors or people will be raised for another Gospel, or another church order. But it will be the sentiment of all, that the old truth, never abandoned, still retained, needs to be preached with far greater power and life by all the pastors; that the old church fellowship, essentially unchanged, needs to be impregnated with new spirit and vitality. The power of the Spirit with his own truth, the presence of Christ with his own institutions; this is the want that includes all their necessities, this is the remedy that will rectify all their evils, and silence all their complaints.

Equally in respect of plans and arrangements for action, it is not more that are wanted, but more vigour in working those already instituted. But then the sentiment that more power is needed in every department of the activity and enterprise of the Congregational churches, ought to take deep hold of every thoughtful mind among the pastors and the brethren. Additional institutions may not be wanted, but additional power undoubtedly is, to whatever department observation is directed.

Their county and district associations need to be greatly raised in interest, and invigorated in action. No better medium for local union and effort can be required, but how greatly might their meetings be improved, and their funds increased; into how much more edifying

fellowship, and real union, and mutual support, they might bring both the churches and their pastors.

Colleges among them for the training of a godly and instructed ministry increase in number, rise in respectability, and improve in literary advantages. Still how great the care and jealousy required that improvement in piety, devotedness, and energy of soul, should rise in fully equal advancement with progress in every other respect. That the pupils should be superior preachers as well as superior scholars; sound theologians as well as able critics; as eminent in piety as they are rich in learning; great in the study and in the closet, only that they may be mighty in the pulpit.

Their missions to the heathen, not their glory only, but that of the whole modern Evangelical church of Christ, require every appliance of their wisdom and fidelity for improvement in power. And their British missions, now rendered entirely their own, depending altogether on them, working for them and their principles, can surely not now need improved arrangements or plans. Here still the same and only want presents itself; the want of that power which would provide funds, men, prayers; out of which would come vigorous efforts, and upon which would descend heavenly blessings.

The press among the Independents presents the same only want, the want of more energetic action. Never was there a time in which periodical and tract literature was so influential as now. There is no want among the Independents of vigorous minds and pens. Why are they not employed and encouraged? Where are the pithy and pointed tracts? Where is the constant supply of weekly and monthly papers, exhibiting or defending Congregational principles, with every advantage of variety, repetition, and spirit? Other bodies are so sustained through the press. This also must be so, or must suffer consequences most mischievous, if not fatal.

Then there is this Union of the Congregational churches and their pastors, so long desired, so happily obtained, where they may assemble, deliberate, and combine; where the Independent communities may find a voice to speak, and an ear to hear; where the power of combination may be added to that of liberty—even in this Union, where the impulse of energy should originate, the want of an impulse is felt, the glow of a warmer ardour is needed.

Now this want is acknowledged, that the confession may in part supply a remedy. Let it be perceived that power, ardour, and devotedness is on every hand the great desideratum, and many minds will be moved. From the present meeting an impulse may go forth; on the present meeting a baptism may be poured; in the present meeting a fire may be kindled. The principles of Congregationalists are sound; their institutions are well adapted and complete; they have a noble cause. If they act their part worthily they will flourish, and their prosperity will be a benefit to this land, and a blessing to the world.

SCOTCH PRESBYTERIAN CLAIMS TO LADY HEWLEY'S CHARITY.

LADY HEWLEY's case is again coming before the Court of Chancery, on exceptions taken by the relators, to the persons nominated for trustees by the late Lord Henley, the Master to whom that matter was referred—being three Independents, two belonging to the Kirk of Scotland, and two to the Scottish Secession Church. These exceptions are to be argued early in next month (December), before Sir Lancelot Shadwell. The attempts made by parties belonging to the Scottish Kirk and to the United Associate (Scottish) Synod, residing in England, to obtain for themselves respectively the sole management and administration of this important charity, were made on the ground that Lady Hewley, the foundress, was a Presbyterian, and that the relators by whom the suit had been originated and carried on at their own expense, and at great pecuniary risk, being Independents, had no part or share in the matter. Their proposals and affidavits in support of those proposals, containing much acrimonious language, together with a counter-statement and affidavits on the part of the relators, were printed in a thick pamphlet, entitled, "Lady Hewley's Charities: The Third Act of the Controversy pending in the High Court of Chancery in the Cause of the Attorney-general v. Shore, being the Proceedings before the Master, to determine the proper parties to be Trustees in the place of those removed." Green, Newgate Street, 1837. To this book reference will be made in the following pages, where no other publication is mentioned.

These claims were set up, and are made to rest entirely, on the bold and reiterated assertion that Lady Hewley at the time of founding this charity, (in the years 1704 and 1707,) belonged to the body called Presbyterians, who were warmly attached not only to the doctrines, but also to the *leading peculiarities of internal polity and discipline of the old English Presbyterians*, by which they were distinguished from the Independents; and as the claimants maintain and practise the same discipline and church government, they declare themselves respectively "the only genuine and proper representatives of the principles and opinions of the English Presbyterians" of Queen Anne's time.

The most important allegation in support of these claims is, that in all matters of *discipline and government*, as well as of doctrine, these Scottish Presbyterians "entertain, profess, and uphold the very same principles" as those of the English Presbyterians of the seventeenth century, being also those of the Scottish Kirk. Both sets of claimants declare that they rigidly adhere to the standards of the Westminster Assembly of Divines, which (they say) were the standards of the old

English Presbyterians, and are the standards of the Church of Scotland,—p. 57. One of the deponents says, "The Presbyterians are an organized body, consisting of congregations, sessions, presbyteries, and synods; the congregations being under subjection to their sessions, and the sessions and other inferior church courts being in subjection to the superior,"—p. 50: and several others say that "they take the same views of the Divine right of Presbytery which the Westminster divines did."—p. 47. They affirm that "the old English Presbyterians, in opposition to Independents, deemed the jurisdiction of Presbyterian Synods and Assemblies authoritative, and not merely for advice or consultation,"—p. 46; and four others "are prepared to rest the validity of their claims to the trust management of Lady Hewley's funds, upon the identity of their religious views and principles with the compilations of the Westminster Assembly; whereas the Independents of the present day do not subscribe any articles of belief whatever, and hold no Presbyterian courts for church discipline or government; thereby cutting themselves off from the Presbyterians of Lady Hewley's time."—p. 19.

Having put their claims distinctly on the specific ground of their close adherence to rigid *jure divino* Scotch Presbyterianism, their whole case must completely fail, unless they can maintain the position they have assumed on this high ground.

Four Scots' Kirk deponents, after giving an account of the visit of the commissioners of the Scottish General Assembly to the Assembly of Divines at Westminster for the purpose of bringing about "the union of this island in one form of Kirk government," &c., represent as the result "that the English Presbyterians solemnly entered into a covenant with the Presbyterian Church of Scotland;" and say that "they never heard of, neither do they believe that there ever was any declaration, act, or resolution agitated or agreed upon by the English Presbyterians terminating that communion"—p. 31. But the fact is, that "the so much desired union and nearest conjunction of the two Churches of Scotland and England," never actually took effect. "The covenanted uniformity in religion betwixt the Churches of Christ in England, Scotland, and Ireland," or even between the two first named churches, was not realized.

It is not true that from 1646 to 1660, the Presbyterian Church was the Church established by law in England, nor was the Scottish mode of church government generally adopted as matter of voluntary regulation in South Britain. The English people never liked the favourite system of the Scots, and happily the parliament would not allow them to be "ridden by a classic hierarchy," at the dictation of the Scottish Assembly. But even had the fact been that Scottish Presbyterianism was established by authority of law in England during this period; the whole existing state of ecclesiastical affairs on both sides of the Tweed, was completely overthrown upon the Restoration of Charles II, in 1660.

After that event, no attempt was made on the part of the ministers in England called Presbyterian, to obtain the establishment by law of the Scottish system. That the term Presbyterian was applied at this time to many who were in no proper sense entitled to the designation, will appear by the following passage from Baxter's Narrative of his own Life:—"When the king's declaration was passed, we had a meeting with the ministers of London called Presbyterian, that is, all that were neither *prelatical*, nor of any other sect."* Speaking of that large body with which he was connected, he says, "We were called all by the name of *Presbyterians*, (the odious name,) though we never put up one petition for Presbytery, but pleaded for primitive Episcopacy."†

The ejected ministers were not, as these deponents affirm, a body of men warmly attached to the Presbyterian form of polity,—p. 50. Many of them were professed Independents, and of the rest but a small proportion were Presbyterians in the Scottish sense. Four Kirk deponents, speaking of "the Presbyterians in England," affirm that "their attachment to Presbytery was demonstrated by nearly two thousand of their ministers suffering themselves to be ejected from their livings and their charges, rather than invalidate their Presbyterian ordination, and abandon and abjure those things for which they had so long contended,"—p. 32. But the Scottish church government, "by synods and classes," had not been among those things for which they had contended, (of course I speak of them as a body,) nor was "attachment to Presbytery" one of the reasons of their Nonconformity. They did not "become Separatists because they chose rather to abandon their livings than to abandon their Presbyterianism,"—p. 43. That noble army of confessors may not be added to the roll of sufferers for Scottish Presbytery.‡ Baxter, who was personally acquainted with many of them, and intimately conversant with their principles and opinions, thus writes concerning them:—"In the time of the late unhappy wars in these king-

* Part ii. p. 284.

† *Ib.*, p. 373.

‡ In a long affidavit by three ministers of the Secession, in which they animadvert with no little severity on the conduct of the relators, they "have the hardihood," (I use their own expression) to state as "a *fact*, which they say the relators dexterously keep out of view, that the ejected ministers were all members of the Presbyterian establishment,"—p. 166, and support this erroneous assertion by a false quotation:—"Calamy says, their attachment to presbytery was demonstrated by nearly two thousand of their ministers suffering themselves to be ejected, rather than invalidate their Presbyterian ordination." The reference is to the Abridgment of Baxter, (Baxter's Life,) 1713, p. 184. No such words are to be found on that page, nor, I may venture to say, in any other part of the book, for a few pages beyond, the author says, "Moderate Episcopacy is what most of them would have freely submitted to,"—p. 187. In one of the affidavits of the Kirk claimants, p. 32, a passage is quoted from the page of Dr. Calamy's Abridgment just referred to, to which the words above extracted are immediately appended, and in the printed copy no quotation mark is put to denote where the extract ends.

doms, the controversies about church government were in most men's mouths, and made the greatest noise, being hotly agitated by statesmen and divines, by words and writings; which made it necessary to me, to set myself to the most serious study of those points." He then mentions the peculiar opinions of "the four contending parties, the Erastian, Episcopal, Presbyterian, and Independent."

He states, "The Independent party had many very godly ministers and people." The Presbyterian party he represents as "most desirous of peace," and subjoins:—"But the greatest advantage which I found for concord and pacification was among a great number of ministers and people who had addicted themselves to no sect or party at all, though the vulgar called them by the name of *Presbyterians*; and the truth is, as far as I could discover, this was the case of the greatest number of the godly ministers and people throughout *England*. For though Presbytery generally took in *Scotland*, yet it was but a stranger here. And though most of the ministers (then) in *England*, saw nothing in the Presbyterian way of *practice*, which they could not cheerfully concur in, yet it was but few that had resolved on their *principles*. And when I came to try it, I found that most (that ever I could meet with) were against the *jus divinum* of lay-elders, and for the moderate primitive Episcopacy, and for a narrow Congregational or parochial extent of ordinary churches, and for an accommodation of all parties, in order to concord, as well as myself. I am sure as soon as I proposed it to them, I found most inclined to this way, and therefore I suppose it was their judgment before: yea, multitudes whom I had no converse with, I understood to be of this mind, moderate men, for catholicism against *parties*."*

Even Baxter himself, who acted as leader of the Presbyterian divines after the Restoration, concedes the great principle of the Congregational polity. He thus writes:—"I found, in the search of Scripture and antiquity, that, in the beginning, a governed church, and a stated worshipping church, were all one, and not two several things; and that though there might be other by-meetings in places like our chapels or private houses, for such as age or persecution hindered to come to the more solemn meetings, yet churches then were no bigger, (in number of persons,) than our parishes now. These were societies of Christians united for personal communion, and not only for communion by meetings of officers and delegates in synods, as many churches in association be. And I saw, if once we go beyond the bounds of personal communion, as the end of particular churches, in the definition, we may make a church of a nation, or of ten nations, or what we please, which shall have none of the nature and ends of the primitive particular churches. Also I saw a commendable care of serious holiness and discipline in most of

* Baxter's Narrative, Part ii. pp. 139, 145, 146.

the Independent churches; and I found that some Episcopal men, (as Bishop Usher himself did voluntarily profess his judgment to me,) did hold that every bishop was independent, as to synods, and that synods were not proper governors of the particular bishops, but only for their concord."*

The year 1688 was the era of the foundation and establishment of a large number of chapels and congregations called Presbyterian. But were they really Presbyterian in the Scottish sense of that term? On the contrary, they adopted and acted upon the Congregational principle, and neither by any formal declaration recognized, nor made any attempt to carry into practical operation, the principles of church government laid down in the Westminster documents. They did not set up, or seek to set up, any general system of discipline administered by classical presbyteries, synods, and a general assembly; but formed a number of separate congregations, as distinct and independent as were those of the professed Congregationalists, every one of them conducting its affairs, without being subject to the authoritative interference or control of any superior courts.

That this was the real point of distinction between Independents and Presbyterians, will appear by the following extract from Dr. Calamy's *Abridgment of the Life of Baxter*. (pp. 114, 115.)

"When the Independents said, 'A worshipping church and a governed church is, and must be, all one,' and the Presbyterians said, 'They may be all one, though it be not necessary,' yet in their practice, they would have so settled it, that they should nowhere be all one, but ten or twelve worshipping churches should have made one governed church. Now, though ten or twelve churches may be better managed than a thousand, or many hundred; and though it were better for the pastor of each church to have the government of his own flock, in conjunction with the Presbytery or Synod, than not at all, and so this were vastly preferable to the diocesan frame; yet it seemed to prepare the way for it."

According to this rule, it may safely be affirmed, that the nominally Presbyterian churches founded at the Revolution, were really independent, being not only separate worshipping churches, but also governed respectively by their own pastors. The founders of these churches did, "in their practice, so settle it," from the beginning.

That they were really Congregational, and improperly denominated Presbyterian, will be confirmed by the following testimony of Dr. Doddridge:—

"Those who hold every *pastor* to be so a bishop or overseer of his own congregation, as that no other person, or body of men, have by Divine institution a power to exercise any superior or pastoral office in

* Narrative of Life, Part ii. p. 140.

it, may, properly speaking, be called (so far at least) *Congregational*; and it is by a vulgar mistake that any such are called *Presbyterians*; for the *Presbyterian* discipline is exercised by *synods* and *assemblies* subordinate to each other, and all of them subject to the authority of what is commonly called, *a general assembly*.*

In 1691, Mr. Martin Finch, who describes himself "pastor of a church of Christ in Norwich," that church being then, and having been since, of the Presbyterian denomination, published "An Answer to Mr. Thomas Grantham's Book, called, A Dialogue between the Baptist and the Presbyterian," the design of which was to vindicate the Presbyterians from "holding cruel and soul-devouring doctrines." Mr. G. having styled the author, "Preacher to the Independents," he says, "As for the title of *Independents*, we own it not; we are *dependents upon God, his word, and upon other churches, for help, and brotherly advice, and counsel in the Lord*. But we desire to keep ourselves independent upon this author, or any other that shall pretend to have any spiritual jurisdiction over us; for we hold that there are no churches of Christ's institution, under the New Testament, but particular congregations; and that those particular congregations have not power over one another, but ought to be helpful and assisting one to another, as the matter shall require."—p. 141.

In 1691, an union was formed between the English Presbyterian and Independent ministers, and Heads of Agreement were drawn up and signed. Concerning this union, and the documents in which it is expressed, these claimants have sworn to statements which show a strange ignorance, not to say a wilful perversion, of notorious facts. A reverend Kirk Doctor swears as follows:—"A few of the more timid and pliant Presbyterians concurred with certain Independents in exhibiting their signature to the Heads of Agreement, which, far from implying any merging or abandonment of the great distinctions subsisting between the Presbyterians and Independents, bound the parties signing the same to nothing more than a conventional postponement, for the time, of the public controversies which had so long subsisted between these two denominations," and had served to "divide and enfeeble their efforts in maintaining their rights, in opposition to what they considered to be the intolerant spirit of the Episcopal denomination."—p. 50.

Evidence has already been produced to show, that there were not, in and previously to 1691, those "great distinctions" which this deponent affirms. Nor had any public controversies been carried on between the two bodies during the interval of more than thirty years that had elapsed since the Restoration. For many years these two denominations had been "at peace among themselves." They had been

* Lectures on Divinity, &c., edit. 1799, Vol. ii. p. 342. He refers, in proof of his position, to Scotch Confession and Directory, c. xxxi.

gradually drawing nearer to each other, and Baxter, though not apt to speak too kindly of the Congregational brethren, had described "the moderate Independents" as "little differing from the moderate Presbyterians, and as well ordered as any party that I know."* Nor were any contests going on for political rights, nor any complaints being made of the spirit of the Episcopal denomination, which the Nonconformists did not at that time consider to be intolerant, and against which they were not then in a state of active opposition.

Two other deponents connected with the Kirk, "formally say and swear," that these Heads of Agreement, so far from being "intended to break down the Presbyterian form of church government," contain statements and exhibit views which "constitute the essence of Presbyterianism, and directly oppose Independency."—p. 146.†

One of their allegations in proof of this hostility to the Independent mode of church government is, that "the Agreement warrants Synods, and requires the people to show reverence to their decisions."—p. 148. But what kind of Synods? not such as the Scotch Presbyterians maintain—meetings of elders for the *government* of the church—but merely for consultation and advice. Baxter, in his "Catholic Communion Defended," 4to, 1684, says, "The Scots used a government by classes, national assemblies of various elders ruling by vote, instead of mere consulting for concord, uncommanded."‡ These very deponents, or their Kirk brethren, represent Synods as one of "the superior church courts, to which congregations, sessions, and presbyteries are in subjection,"—p. 50; and affirm, that "the old English Presbyterians, in opposition to Independents, deemed the jurisdiction of Presbyterian synods authoritative, and not merely for advice or consultation."—p. 46.

To which of these opposite views the uniting parties adhered, the article itself will show.

"1. We agree, That in order to concord, and in any other weighty and difficult cases, it is needful, and according to the mind of Christ, that a Synod be called to consult and advise about such matters.

"2. That a synod may consist of smaller or greater numbers, as the matter shall require.

"3. That particular churches, their respective elders and members,

* Narrative, Part I. p. 387.

† The following may serve as a specimen of these directly opposite views:—"That in the ordination of a minister, the pastors of neighbouring congregations are to concur with the preaching elder or elders; whereas, the Independents maintain that one congregation is entirely independent of another." They do, indeed, maintain this; and so did the English Presbyterians of Lady Hewley's days; but it is their invariable practice to obtain the concurrence of neighbouring pastors at the ordination of their ministers.

‡ 2nd Part against Schism, p. 16.

ought to have a reverential regard to the judgment of such synods, and not dissent therefrom, without apparent grounds from the Word of God."

Here we have synods, not to rule and govern, but merely to consult and advise, and their judgment to be treated with reverential regard, not with implicit submission. But perhaps the essence of Presbyterianism may be found in some of the other articles. The first, "Of Churches and Church Members," contains the following sections:—

"2. We agree, That particular societies of visible saints, who, under Christ their Head, are stately joined together for ordinary communion with one another in all the ordinances of Christ, are particular churches, and are to be owned by each other as instituted churches of Christ, though differing in apprehensions and practices in some lesser things.

"6. That each particular church hath right to choose their own officers; and, being furnished with such as are duly qualified and ordained according to the Gospel rule, hath authority from Christ for exercising government, and for enjoying all the ordinances of worship within itself."

Here we have the very essence, not of Scotch Presbyterianism, but of English Congregationalism.

The 4th Head, "Of Communion of Churches," contains this section:—

"2. That none of our particular churches shall be subordinate to one another, each being endued with equality of power from Jesus Christ, and that none of the said particular churches shall exercise any power, or have any superiority over any other church or their officers."

Here we have an explicit disclaimer and disavowal of that subordination of churches, which is the distinguishing peculiarity of the Scottish church government, and, indeed, "the very essence of Presbyterianism." Four Kirk deponents swear that the clause quoted immediately above "*does not set forth any doctrine respecting church government* ; [!/] but, as appears from the use of the phrases, 'over [our] particular churches,' and, 'said particular churches,' refers exclusively to the churches of that particular founding association, and with the view of preventing the association from being employed by either party to the prejudice of the other."—p. 34. That they did not refer exclusively to those churches with which they were connected, and over which they presided as pastors, is manifest from the second section of the first article, already quoted,—"*We agree that particular societies,*" &c.

Two Associate Synod deponents affirm, "that in 1691, an attempt was made, not to compromise the great and essential differences which existed between the two denominations in reference to church government, but to declare a union of these two dissenting bodies in certain fundamental articles of faith; and that some heads of agreement respecting doctrinal subjects were drawn up and signed by the leading ministers of these two denominations in and about London; and, so far as these deponents know, in and about London *only*."—p. 8.

The above is a tissue of gross perversions of fact. This was not an attempt to effect a dishonourable compromise by the relinquishment of any important principles or peculiar views of church government on either side; nor to terminate "great and essential differences,"—for these had no existence; but merely a mutual arrangement for the regulation of their ecclesiastical proceedings, by two bodies already substantially agreed in the principles they professed and the practices they adopted. That the intention of the joint framers of this document was not to declare an union in certain fundamental articles of *doctrine*, is apparent on the very face of it. The general title distinctly states the purpose—"Heads of Agreement resolved upon by the united ministers in and about London, formerly called Presbyterian and Congregational—for the preservation of order in our congregations." The following are the heads:—

"1. Of Churches and Church Members—2. Of the Ministry—3. Of Censures—4. Of Communion of Churches—5. Of Deacons and Ruling Elders—6. Of Synods—7. Of our Demeanour towards the Civil Magistrate—8. Of a Confession of Faith—9. Of our Duty and Deportment towards them that are not in communion with us."

Of these nine heads, eight have no respect to doctrinal subjects; and the other (8th) enters into no particular statement of any one point of doctrine. How two ministers of religion could swear that these were heads of agreement respecting doctrinal subjects, not in reference to church government, is indeed "matter of astonishment."

These deponents state, that "the union was *partial* even in London," being merely "an union between *some* ministers of the Presbyterian and Independent denominations,"* (p. 103;) while the Kirk Doctor represents it as the act of "a few of the more timid and pliant Presbyterians concurring with certain Independents." But what was the real fact? In the Preface to the Heads of Agreement, we are informed that they had already been assented to by above *eighty* ministers; and Dr. Williams explicitly states, that "there were *only four* London pastors who never came into the union,"† and those were all of the Congregational denomination; so that, in the strictest sense of the word, it was *general*, and approached very nearly to being *universal*; at least it included the whole body of Presbyterians. But were this union and agreement confined to *London*? These deponents, on this point, speak with a reserve and caution not in harmony with the boldness and assurance which they generally exhibit in swearing history:—"So far as they know,

* The *proof* adduced in confirmation of their statement, will show on what slender evidence they "have the boldness to affirm." They bring forward passages from Dr. Calamy, which prove that *three* ministers did not join the union, and render it probable that *one* or *two* others also did not concur, and then say, "From these extracts it may be concluded that the Union in London was never adhered to by a considerable proportion of the ministers."—p. 103.

† Works, Vol. iv. p. 306.

this agreement was signed by the leading ministers in and about London only."—p. 8. They might have known more than this, if they had chosen to avail themselves of the ample means of information within their reach. The Heads of Agreement were cheerfully assented to, and cordially adopted, by the ministers called Presbyterian and Congregational, in *all parts* of England, in the Western, Midland, and Northern Counties, particularly in Cheshire, Lancashire, and Yorkshire. But was this union permanent? According to these deponents, "it was completely dissolved in 1694, and never afterwards renewed."—p. 103. Four Kirk deponents affirm, "it was but of very short duration, and was, to all intents and purposes, dissolved by [in] the year 1694."—p. 35. The ground on which these confident assertions rest is, that "irreconcilable disputes arose between the parties," which produced "a complete and final separation in 1696."—p. 8. Differences did unquestionably arise among some of the London ministers, not, however, on any matter of church government, but, entirely and exclusively, on points connected with the doctrine of justification. These differences were altogether confined to London, and terminated in 1699, when Dr. Williams published a tract, entitled, "An End to Discord, wherein is demonstrated, that no doctrinal controversy remains between the Presbyterian and Congregational ministers, fit to justify longer divisions."

Even were the fact as these deponents affirm, that the union formed among the London ministers was totally and finally dissolved in 1696, there is not the shadow of pretence for saying, nor has a tittle of evidence been offered to prove, that the agreements entered into by ministers in the country, did not take complete and permanent effect.

The relators are charged with giving an account of this union, "so imperfect, that it is calculated to produce erroneous views of the transaction."—p. 103. But these deponents are more justly chargeable with giving accounts of it flatly contradictory, positively false, nay, absolutely ridiculous and absurd.*

* One instance of this occurs in the same sentence which contains the above accusation against the relators, where the same three ministers who had before sworn that the union had reference to doctrine, (p. 8) declare, "that the terms of agreement were so vague as to admit both parties to continue their respective forms of church government;" (p. 103) and two Kirk deponents affirm "that the agreement was evidently on mere general grounds, and there is no reason to believe that the Presbyterians relinquished any of their principles."—p. 53. Four of their brethren represent this agreement as "a mere arrangement" on the principle of expediency, "which it was thought the exigencies of their circumstances would justify for mutual forbearance and intercourse, and affording evidence that the Presbyterians had not in the slightest [degree] departed from their principles," as indeed "evidently framed with great care and caution for the purpose of leaving untouched the topics in dispute between the two parties, and only setting forth fully and explicitly those points for which the Presbyterians always contended."—p. 33.

Another oft-repeated allegation on which these deponents rest their claim is, that they bind themselves by subscription to a fixed standard of doctrine, whereas the Independents repudiate tests and subscriptions to articles of belief.—p. 26. The Kirk deponents affirm that “the Westminster Confession of Faith was the accredited standard of belief of the old English Presbyterians of the days of Lady Hewley, and also of the Church of Scotland, at that period, as it has continued to be, and still is; that all the ministers of the Presbyterians in England connected with the Kirk, have not only solemnly recognized, but also subscribed the said Confession of Faith, both when they received license to preach the Gospel, and also when they were ordained to their respective charges, as did the old Presbyterian ministry,” (p. 53;) whereas the “religionists called Independents, of the present day, do not subscribe any articles of belief whatever, have no written test of faith whatever, their ministers at ordination merely declaring publicly to their respective congregations their belief in the doctrine of the Bible, without subscribing any religious test or confession of faith.”—p. 56.

The Kirk Doctor, who professes to be “well acquainted with the distinctive peculiarities of the Presbyterian and Independent denominations of orthodox Protestant Dissenters, as well as with the principal proceedings and history of these bodies, both anterior and subsequent to the time of Lady Hewley,” (p. 49,) represents it as one of “the extreme opinions of Independents,” against which the Presbyterians of Lady Hewley’s time did, as his brethren of the Kirk do, strenuously contend, that they “repudiate subscription to creeds or confessions of faith, by whomsoever drawn up.”—(p. 150.)*

Three deponents of the Associate Synod, who found their claim on the alleged fact of their holding firmly all the principles of the old English Presbyterians of Lady Hewley’s days, (p. 153,) seize, with eagerness, the circumstance stated by one of the relators, that Mr. Stretton, one of Lady Hewley’s first named trustees, was a leading party among the Presbyterians in drawing up the Heads of Agreement; and interpret it into an admission that he was not only a Presbyterian, but “also an approver of the great principle of subscription to human creeds

* The Rev. Walter Fairlie, who describes himself “minister of the Scotch church, Whitehaven,” published a Sermon, on the “Lawfulness and Utility of Councils in the Christian Church,” preached at Newcastle-upon-Tyne, in 1826, before “the Synod of the Presbyterian church in England, in communion with the Church of Scotland,” dedicated to the moderator and other ministers and elders of the said synod. He describes the church to which he belongs, as “a separate body of Christians, differing, in many respects, from the Episcopal church, and from all the dissenting parties in this country;” and states, that “an excellent summary of their religious sentiments, as to doctrine, discipline, and ecclesiastical government, will be found in the standards of the national and established Church of Scotland, which (he adds) all of us, as ministers, have subscribed as the confession of our faith.”—p. 80. Hence it appears, that they subscribe *all* the Westminster documents.

and articles of faith, as the only safe barrier against heretical opinions upon the fundamental doctrines of the Gospel; and further, that he approved of the said principle of subscription, in direct opposition to the latitudinarian principle unequivocally avowed by the members of the Congregational Union."—p. 160.

Now what is the real fact in reference to this point? So far from adopting, and invariably acting upon, this *great principle of subscription*, so strenuously maintained by these Scottish Presbyterians, the English Presbyterians of the reign of Queen Anne, adopted and contended for a method in exact accordance with the principle and practice of modern latitudinarian Independents, who protest against subscription to any human formularies. They would not, and did not, "erect this barrier against heretical opinions."

If there was one man who might justly be considered their leader, at the time when Lady Hewley founded her noble charities, it was Dr. Daniel Williams, founder of the Library in Red Cross Street. At least he must have been well acquainted with their real principle and practice on this matter, and happily we have his own explicit and unequivocal testimony on the subject.* A Sermon, preached at the ordination of Mr. Samuel Clark, † in St. Alban's, Sept. 17, 1712, by Mr. Jeremiah Smith, was published; with a Preface, "showing the method and solemnity of *Presbyterian* ordinations," by Dr. Williams. After speaking of "those to whom the name Presbyterians is most proper, on account of their different principles and practices in sundry points, and particularly what concerns the ministerial office and ordination," he professes to "give a narrative how we Presbyterians admit and ordain men to the order of presbyters." He first gives an account of the examination, previous to the person's being admitted to preach as a probationer;‡ and then states that, "on the day of ordination, one of the most aged pastors, with great seriousness, appoints the candidate to make a public confession of his faith, which he performs, (having composed it himself beforehand.) If this be esteemed orthodox, the pastor proceeds to propose certain questions." This was done, in the present instance, by Dr. Williams, who thus farther explains and defends the *English Presbyterian*, in distinction from the Scottish practice on these occasions:—

"The custom among the *Dissenters*, of delivering a Confession of their faith at their ordination, (of which several have been printed,) though

* One of the Kirk deponents describes Dr. Williams as "an eminent Presbyterian minister in London, the contemporary and survivor of Lady Hewley,"—p. 49; and three Secession deponents refer to this Preface, as "stating the order of the Presbyterians in reference to ordination."—p. 105.

† Mr. (afterwards Dr.) Clark was the friend and patron of Doddridge.

‡ It may be proper to state that no subscription was required of the party examined.

not generally used by other churches, yet is certainly very proper and useful upon such occasions : since it not only gives a more satisfactory evidence of the person's acquaintance with, and assenting to the truths of the Gospel, than barely to subscribe any imposed form ; but also by this, it may effectually appear, what an agreement there is in the great doctrines of the Gospel, both among themselves, and with the Scripture, the doctrine of the Church of England, and other reformed churches. And whatever variety or difference there may be in smaller matters, in method, manner of thinking or speaking, it is so far from breeding confusion, that it rather sets off that unity of faith and harmony of sentiments which appear in all material points ; and is an instance of that true freedom of thought, under the conduct of the Scripture, which the *Dissenters* stand up for, as the privilege of every man. And agreeable to theirs, was the practice of the most ancient Fathers. The several short confessions of faith we meet with in their writings, are very different, both in method and expression, though agreeing in the substance. And how much more reasonable and just is it, that every one should have the liberty of delivering their sense of the doctrines of the Scripture in their own words, than to be tied down to the arbitrary, invented expressions of others ; as if all men's minds were of the same make, or one coat would fit all shapes and sizes. And yet it is this imposition of unscriptural forms of words in matters of faith, that has constantly disturbed the church ever since the three first and purest ages of Christianity. This has been always one great engine of division, and, in many respects, very prejudicial to the church. How often has it been deprived thereby of the labours of the most valuable persons, who, though not disagreeing in anything material from their neighbours, yet could not frame to pronounce right their *Shibboleth* ! But it would carry me too far, to take notice of the several mischiefs of these impositions. The method then taken among us, is certainly much more for the interest of the Church of Christ, than to cramp men with any particular form, by whomsoever invented."

Thus it appears, from the testimony of a most competent and unexceptionable witness, that, instead of adopting the Scotch Presbyterian principle of subscription, instead of requiring their ministers to *bind themselves* to any particular form, the English Presbyterians, "during the old age" of Lady Hewley, and after her death, refused so to *cramp and tie them down*, and adopted, from deliberate conviction and decided preference, the very different practice still in constant use among modern Congregationalists. It was quite as "contrary to their principles" as it is "to those of the Independents of the present day," to require assent, much less subscription, to any imposed form as a confession of faith.

The Kirk deponents distinctly affirm that the body of "Presbyterians in England," to which they belong, "hold an ecclesiastical, although

not a pecuniary connexion with the established Church of Scotland," (p. 146;) and allege that from the meeting of the Westminster Assembly in 1643, to the present time, the closest connexion, the most intimate fellowship has continued, without interruption, between the English Presbyterians and the Scottish church.—pp. 17, 21, 148.

In proof of this very close, intimate, and uninterrupted communion, they refer to the well-known histories of Charles the Second, and James the Second, (p. 29,) but it is a well-known fact, that during the reigns of those two princes, the Church of Scotland, in their sense of the terms, had no existence.

From the Revolution, when the Scottish Presbyterian Church was re-established, till the year 1709, no evidence is produced to prove that any kind of connexion existed, or any kind of friendly intercourse took place, between the English Presbyterians and the Kirk. These deponents have adduced one instance of "friendly intercourse" which occurred in 1709, (two years after the date of Lady Hewley's second deed,) recorded in Dr. Calamy's Historical Account of his own Life. This "well-known Presbyterian preacher in London," made a visit to Scotland in that year, and preached *once*, it appears, in the parish church of Libberton, the minister of that church, who was then in London, supplying his pulpit in part during his absence.—p. 21.*

A mere private arrangement for mutual accommodation, between two ministers, is a very inadequate proof that "the closest ministerial communion," and frequent interchange of pulpits had, for many years previously, subsisted; but it certainly falls far short of sustaining the other allegations of these deponents.

The English Presbyterian churches, since 1660, had formed no alliance—entered into no correspondence—held no communication whatever, with the ministers and elders of the Scottish Church. So far from deferring to the authority of her supreme ecclesiastical court, or any inferior tribunal, they neither adopted in practice, nor approved in theory, the forms and modes used in Scotland in the administration of church government and discipline. Of this we have sufficient proof in Dr. Calamy's account of what occurred during his visit; which was not made for *any* ecclesiastical purpose, but merely "for health and diversion." He was induced, however, to take a journey into North Britain at this time, partly because "the union [between England and Scotland] having been so lately compassed, a friendly correspondence between the brethren there, and us in South Britain, was thought very desirable."† He hastened forward to attend the meeting of the General

* Vol. ii. pp. 179, 180.

† These deponents call Dr. Calamy "an intimate friend of Lady Hewley."—p. 21. He stopped two or three days at York, on his way to Edinburgh, but the good old lady was so ill that, although very desirous of a visit from him, she was not able to bear it.—Vol. ii. pp. 146, 147.

Assembly, and availed himself of all opportunities for making close observations on Scottish Presbyterianism, and penetrating into the very arcana of the system; but what he heard in Edinburgh of the proceedings in the synods, what he saw when he attended in person the sittings of the General Assembly, and what passed in free discourse with eminent ministers of the Kirk about its proceedings, while they "gave him farther light than he had before," only served to increase his previous disapprobation and dislike of the Scottish system of church government. When asked in a whisper by the moderator what his apprehensions were of the conduct of one of their synods, in the case of a minister, "who had been complained of as deficient in knowledge, and unsound in his principles," he frankly answered, "We in England should reckon this way of proceeding the Inquisition revived." Independents are charged with frequent "declarations in their ordination services, about what they call the tyranny of Presbyteries and Synods," (p. 99;) but they have never used stronger language than was employed on this occasion by an eminent English Presbyterian divine, "to signify his real apprehension of the matter, though he had nothing to do to speak in their Assembly, nor did he pretend to, or attempt it." What he did speak in the ear of the moderator, in reply to his whispered question, being quickly conveyed from one to another, till it passed quite round the assembly, "was not well taken among them." Yet, he states, that not one of the ministers with whom he conversed in Edinburgh "was for the *jure divino* of the Presbyterian form of church government." He mentions only one, who was "a strict and zealous Presbyterian," and tells us, that he remonstrated with an aged minister, who had declined to sit in the Assembly, as acting inconsistently with "their professed principles;" because, as they commonly avowed, that the Presbyterian form of church government was most agreeable to the Word of God, upon that supposition such a refusal could not be justified.* All this clearly proves, that Dr. Calamy had himself no liking or admiration for the Scotch Presbytery, and no sympathy whatever with the proceedings of its Church Courts.†

Sufficient evidence, we presume, has been produced to prove that the English Presbyterians, at the commencement of the eighteenth

* Vol. ii., pp. 144, 145, 152, 153, 155, 156, 161, 163, 199.

† Dr. Calamy relates a curious conversation with a Mrs. Yule, who had a son residing near London, in reference to whose spiritual welfare she was greatly concerned, because "they had not the Gospel in England." The Doctor, surprised at "this odd sally," assured her that they had the very same Gospel in England; and, pressing her for a more particular explanation, she at length, after owning "Your faith and ours is the very same," and admitting that it produced its proper fruit, good works, even more than in Scotland, exclaimed, "Ah sir, you have with you no Kirk Sessions, Presbyteries, Synods, and General Assemblies, and therefore you have not the Gospel."—pp. 166—170.

century, had not only laid aside and abandoned, but also practically shown that they disapproved, opposed, and condemned as unscriptural, all the essential principles of the Scottish system of ecclesiastical polity. The repeated assertions of these deponents concerning themselves, completely disprove their own case, and refute their audacious claims. They solemnly protest, and for *that* we give them full credit, that they continue to hold firmly and tenaciously, and to practise scrupulously and precisely, all those ecclesiastical principles and usages by which the original English Presbyterians, who compiled and promulgated the Westminster documents, were distinguished from the Independents. They maintain the Presbyterianism of the Scottish Kirk. Their sentiments are in exact accordance with the Westminster standards; they adhere in all matters of discipline and government to those standards; they approve and adopt the peculiarities of the Scottish system; they exercise a church government in all respects the same. All this is freely admitted; but they do *not* "entertain, profess, and uphold the very same principles which were entertained, professed, and upheld by the English Presbyterians of Queen Anne's reign;" for those principles differed in most important and essential points from the pure Presbyterian faith of their Scottish fathers, to which they glory in adhering with inflexible tenacity. They are, as they claim to be, "inheritors" of the rigid system which Baillie and Henderson laboured hard to *enact* in England; but for that very reason they neither are, nor can be, "the genuine and proper representatives" of a body who did not in any way recognize that system, who avowed very different principles, and adopted very different usages; who, in short, while Presbyterian in name, were in fact Congregational, both in profession and practice. What these deponents attempt to make the basis of a rightful claim, really forms the ground of their total and absolute disqualification.

Of the *good* Lady Hewley, little has been said in these pages, because the question has been treated as one of general application, and not merely as bearing on the particular case of her charity. But, granting that she belonged to the body of English Presbyterian Nonconformists at the time she executed her deeds; that "she died a Presbyterian," as Drake, the historian of York, asserts, we may adopt the words of some of these deponents, (p. 158;) "It is for *them* to prove that she was not attached to the church order of the body to which [at that time] she belonged;" that church order being not the Scottish system,—which the English Presbyterians neither practised nor approved,—but a system really and substantially Congregational.

I do not hesitate to avow a conviction, which the prosecution of research only serves to confirm, that the Congregational Dissenters of the present day, being, to a great extent, actual successors of the English Presbyterian Nonconformists, adopting ecclesiastical usages,

in the most important respects, identical with theirs, besides occupying the same position in respect to doctrine—being *moderate* Calvinists, and not *binding* their ministers by subscription, to any precomposed forms,—are the rightful and legitimate representatives of that large and respectable body of orthodox professors, with whom their fathers, in all parts of the kingdom, entered into union, in 1691, and with whom they have since continued to be intimately associated, and in many respects ecclesiastically one.

VERUS.

November 26th, 1842.

ON THE RELIGIOUS EDUCATION OF THE YOUNG.

A FEW months ago, we had the pleasure of presenting to our readers, (vide page 505) a beautiful address delivered at Mill Hill Grammar School, on the last public day, by the Rev. Thomas Binney, of London. Since then, the Committee of that institution have requested that it might be reprinted for the use of the boys in their establishment. In complying with their desire, Mr. Binney has enlarged his remarks on the religious instruction of the young, and has kindly permitted us to complete the paper, by inserting the following observations in our pages—

As instruction in religion is an essential part of the system of education pursued here, I must request your attention to a few remarks upon this subject. Without this, no system of education can be complete. To educate is to develope, or draw out, not merely a *part* of man, but the capacities and powers of his whole nature. In the most comprehensive sense, it includes the body as well as the mind; and, in relation to the mind, it contemplates the religious and moral faculties, as well as the intellectual. Secular instruction may expand and invigorate the mental powers—but to do this alone, is only to educate the half of man; it is to leave undeveloped, or rather, indeed, depraved and perverted, those moral feelings, and that religious nature, the proper exercise and sanctification of which, are to fit him for the daily duties of life, and for a life and condition “yet to be revealed.” Human nature, in its constitution and attributes, contains within it a prophetic intimation of a higher world. Its religious instincts, its moral conscience, its capacity to form, and its *tendency* to form, the idea of God, of Divine law, of invisible authority, and future account—these are so many indications of a sublimer nature moving within us—so many stirrings of profounder faculties, which tell of the sphere for which they are intended, and in which they will attain their perfect

development. In this way, the embryo bird, while yet in the shell, and long before it breaks it, indicates, by its tiny, half-formed wings, that its destiny is to fly in the midst of heaven; and, in the same way, the bodily organs of the child in the womb, foreshow and predict the kind of world into which he is to be born.

A person, indeed, may be born into the world deaf and dumb, blind and idiotic, maimed and misshapen. He may be incapable of surveying the marvellous universe by which he is surrounded, of understanding or fulfilling the simplest services, or of holding communion and fellowship with men; the verdant earth, and the resplendent heavens, may be to him a blank, from his want of intellectual or organic perception; and the whole of the wondrous economy of life a thing with which he can have no sympathy. Such a condition it is most distressing and painful to contemplate. It excites, however, no displeasure. We never regard it as the subject of blame. It is an infelicity, a misfortune, not guilt. It may be the result of guilt somewhere—the remote consequence of the criminality of progenitors, but it is never felt, and it cannot be felt, to be, in the case of the immediate unhappy subject, a thing for punishment, but one rather for pity and tears. Into the next state, however, none can be born morally misshapen,—spiritually blind, dumb, and disfigured,—incapable of bearing or beholding its glory, fulfilling its duties, and sympathizing with its society—but *by his own fault*. To appear among immortals, unfit for the exercises and the blessedness of immortality, will not be accounted a misfortune, but a crime; to *remain* among them, will be impossible if it were desired, and would be undesired though it were possible. “Everlasting destruction from the presence of the Lord,” is denounced against the man dying in his sins; the “outer darkness,” to such a man, will be felt to be a refuge from the intolerable splendours of the world of light.

But our whole life is intended to be an education for that world. Our spiritual powers are to be expanded here, to fit us for our future and higher birth. The *religious capacity* is to be called out, developed, and sustained;—faith in the unseen is to guide us through the visible,—to preside over and direct our moral behaviour,—to arm and to aid us in our battle with ourselves, the world, and the devil,—to keep us in contact with the fountain of Divine forgiveness and grace,—to lie at the root of all practical duty, and thus to stamp upon it at once a peculiarity and a grandeur. Christians should never forget, that Mind may be cultivated and accomplished,—that the habits and the character may be socially beautiful and externally attractive,—and yet that this, however passable it may be for earth, and however sufficient to satisfy our fellows, may coexist with an essential deficiency in what is required to capacitate for heaven. Virtue, unconnected with religion, *is* virtue and nothing more. It is manly vigour, human strength, not Divine or

Christian holiness. It may be splendid and imposing, and yet be only "of the earth earthy." It rises from a source level with the present temporary life, and here, therefore, it must look for its reward. It would be what it is, if there were no God, for it can now subsist without any thought of him. It may actually be exhibited in connexion with the denial of his name, the rejection of his truth, and the neglect of his worship. In such cases, certain moral instincts may be alive, and in action, but the spiritual faculties are as good as dead. The man has not within him the religious life. That capacity of his is dormant, the development of which infuses into all present moral action a Divine element, and constitutes such a meetness for the future world, that, in emerging from this, and feeling itself amongst its scenes and its society, the soul shall be conscious that it is only in a suitable and fitting sphere—called to exercises and enjoyments, for which it has brought with it an appropriate nature, with faculties appropriately developed and matured.

Now, the expansion and development of this nature, and of these faculties—the religious and spiritual culture of the soul—cannot begin too early. The scriptural description of the circumstances of our race, tends to enforce the necessity of this. We are so born, that, if let alone, unacted upon by external influences, little or nothing would ever be unfolded but the instincts and appetencies of the animal life. It is by action and agencies *from without*, that everything intellectual, moral, and spiritual, must be called forth—in the latter case, especially, the agencies from without being aided and blessed by another from above. The dislocated condition in which, spiritually, we come into the world, is not our fault—it, therefore, will never of itself, without positive, personal sin, constitute the ground of future condemnation; while, to meet our case, a Divine process of restoration is revealed, adapted to our state, adequate to its necessities, and capable of early, efficient action. The Gospel of Christ is that process. Means are appointed for conveying to man the knowledge of its provisions, for exciting within him that faith by which the benefits they confer may be his, and for the continual support and nourishment of the principle, as the seed of outward and visible excellence. The Gospel, *as a message*, is adapted to meet the sinner in his sins,—to turn, or convert him, "from the error of his ways"—to bring him weeping and penitent to God, and to sooth his conscience by the hope of mercy—mercy flowing from atoning blood, and capable of reaching the most foul and flagrant transgressions; but the Gospel, *as an institution*, or as administered in connexion with institutions,—with "pastors and teachers," "tutors and governors,"—with fathers "training up in the nurture and admonition of the Lord,"—with the prayers and "faith" of "a grandmother Lois and a mother Eunice,"—in this way, it may become the instrument of the early impartation of the Divine life, and the

early development of the religious nature. The mind from the first may be the subject of its influence. The spiritual faculties may be gradually expanded, by the noiseless descent upon them of the Holy Spirit, as the soft dew upon the tender herb. The man may be thus "sanctified from the womb,"—growing up as "one planted in the house of the Lord." Like Timothy, "from a child knowing the holy Scriptures," and like Obadiah, "fearing the Lord from his youth," he may never have to experience the moral transition that distinguishes the course of the ungodly and the sinner.—Well is it, when the ungodly and the sinner repent; but innocence is far better than repentance, and early piety than late belief. It is better to be "trained in the way we should go,"—a way from which we need never "depart,"—than to be converted afterwards from early wanderings, or to run the hazard of never being converted at all. To *be* converted is indeed a mercy,—but *to stand in need of it*, in one born of Christian parents, may be at once a calamity, a sin, and a disgrace.

The object of early religious discipline is to prevent this;—to prevent it, by bringing the mind, from its very first movements, as it opens and grows, into gentle and genial contact with the instruments of renewal and sanctification,—Divine truth as contained in Scripture,—the Holy Spirit as promised to prayer. Living under these influences, and learning to act (though not without many an early struggle) from the aims they suggest, and the motives they inspire, the youth may be preserved by "preventing grace" from "the way of sinners," and the "young man" find himself as he approaches maturity, "strong" in the power of religious faith, and "in the grace that is in Christ Jesus," and resolutely bent on "cleansing his way by taking heed thereunto according to his Word." In its essence—its objective facts and principles of belief, and its subjective operation as a regenerating and sanctifying power,—religion is the same in the mind of such an one, as it is in him, who, late in life, returns from transgression and obtains mercy; but it differs in some of its accidents and properties,—in its rise, progress, history, consciousness,—and (let it never be forgotten) the difference is all in favour of the former individual. A day may be more stirring and picturesque than is deformed by clouds, darkness, and thunder; beautiful it may be, when the storm passes and the shadows depart, and resplendent glimpses of sky and sunlight indicate the glory, the calm, and brightness, in which it will close;—but, in so far as quiet security is really better than deliverance from danger, unruffled peace than tumultuary transitions, and truth and goodness than sentiment and poetry, we greatly prefer that *life*, at least, if likened to a day, should be one whose "morning is without clouds,"—whose sun should calmly climb to its meridian, and decline and set with unsullied effulgence. "The path of the just is as the

morning light, shining more and more unto the perfect day." "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."

Christianity in its message of mercy has its mission to the world ; in its fixed institutions, it has not only this, but its process of training and discipline on the ground of it. Children, under the Gospel, have "parents in the Lord," and are "to be brought up in his nurture and admonition ;" they are born to advantages which are not to be foregone by their being left to themselves to grow up as if nothing of truth had been certified to man, and nothing of grace revealed from God. All that we believe, obey, and expect, is to be inculcated and taught,—taught *dogmatically*, without question, hesitation, or doubt. It is a matter, at first, of simple authority. As youths advance, especially such as are liberally educated, they should be taught the evidences of our holy religion, be made acquainted with reasons as well as results, and have their minds interested, and their principles fortified, by some introduction to sacred literature and argumentative theology. Their classical knowledge, and ability to consult original authorities, may be turned to excellent effect here. In this way, what was, at first, and properly, a prejudice, may become knowledge ; and reason itself, instead of teaching to doubt, may be taught to confirm and establish faith. From the first moment, however, of voluntary action, the *conscience* must be cultivated. Duty, obedience, all that is honourable and of good report, must be set forth, as the bounden, becoming, and pleasant service of those who are privileged with the rich inheritance of Christian knowledge, and a real relation to the Christian church. The noble and generous, the upright and pure, the manly, the strong, the morally heroic, should be inculcated and required, *not* upon low worldly grounds, not by appeals to pride and selfishness, utility and calculation,—but from directly scriptural and Christian considerations, grounded on the sayings and sanctions of religion,—*because*, in fact, those to whom we address ourselves are so placed, by the providence of God, as to be regarded by him, and are bound, therefore, to regard themselves, as learners and disciples in the school of Christ.

Religion, as a life, an actual influencing power, can exist and display itself in all the stages of human development, in a manner appropriate to and consistent with each,—“first the blade, then the ear, afterwards the full corn in the ear.” In a child it can be infantile, in the youth youthful, in the man varied in its texture, aspect, and utterances, according to the kind of conflict and struggle he has had to maintain with himself and with the world. It is a thing to be suspected, and therefore repressed, for the very young to affect the language of mature and experienced piety. Precocity here is as bad as precocity in anything else. Terrible are the consequences to the future man, of an

unnatural and factitious development of religious emotions, — when exercises have been encouraged, feelings indulged, and spiritual things said and done, beyond rational propriety and warrantable experience. Cases of this sort often terminate—and it is quite to be expected that they should terminate—in heartless indifference to all religion, in secret scepticism, in open unbelief, or in thorough and reckless depravity.

The fact is, that the religious training of the young, is at once one of the most important and noble, and one of the most difficult and hazardous duties that man can undertake. It requires judgment and piety, temper and tenderness, knowledge of the heart, discrimination of character, faith, and prayer,—with other intellectual and spiritual qualifications—to a degree which few imagine and fewer possess. In one form or other, it is the designed instrument, by which the church of Christ is to be preserved and perpetuated, wherever it has once been established and organized. It rests upon parents with an emphasis of obligation which it is impossible to exaggerate. Alas! most persons become parents without any conception of their prospective responsibilities, and “when, for the time, they should be teachers, have need that one teach them again what be the first principles of the oracles of God.” In places of public education, religious discipline is, in an especial manner, the assumption and the discharge of parental duty. This circumstance obviously imparts to it a very tender and sacred character. It claims for it the profound and earnest thoughts of those by whom it is professedly undertaken, and it demands also for *them*, the hearty co-operation, the sympathy, and the aid, of those whose primary obligations they fulfil. THIS INSTITUTION PROFFERS DEEPLY AND REVERENTLY TO REGARD IT. I hope and trust that it ever will, in all its directors and all its agents, and in a manner as distinguished for wisdom as for zeal. In consistency with what I have just said, I must beg to remind the parents of the pupils, that very much depends upon themselves. They are not to expect that children, whose first years have been neglected, can be sent hither, and be made over again, as if by magic. They are not to wonder if the school be unsuccessful, when home and the holidays counteract its influence. Nothing can be done, in this matter, to any purpose, but as fathers and mothers give their support. Here, the principles and spirit of the domestic circle are all but omnipotent.

PRESENTATION OF THE ENCYCLOPÆDIA BRITANNICA TO THE REV.
ROBERT MOFFAT.

ON Thursday, the 3rd of November, a social meeting was held in the Waterloo rooms, Edinburgh, on the occasion of presenting to the Rev. ROBERT MOFFAT, missionary to South Africa, a copy of the *Encyclopædia Britannica*, as a mark of esteem from friends in Edinburgh. The room was crowded in every quarter.

The Rev. Mr. ALEXANDER, of Argyle Square Chapel, having been called to the chair, introduced the business of the evening, by stating the object of the meeting, and the circumstances which had given rise to the presentation of the *Encyclopædia Britannica* to Mr. Moffat; after which the Rev. Mr. GREY, of St. Mary's Church, in an eloquent address, called the attention of the meeting to the arduous and devoted labours of their distinguished guest, and the signal services he had rendered to humanity in introducing pure religion and civilization among tribes till then sunk in the grossest ignorance and deepest depravity; in which benevolent and pious labours he had been ably assisted by Mrs. Moffat, who, with her husband, had not hesitated to relinquish all the comforts and enjoyments of her home in England, for privation, suffering, and danger, among savages, for the sake of the Gospel.

An elegantly bound copy of the *Encyclopædia Britannica* having been brought in and placed on the table, the Chairman expressed the satisfaction with which he felt himself called upon to present to Mr. Moffat, a work which had been characterized by an eminent statesman, and the man of all others, perhaps, who from his varied attainments, was most competent to judge of such a work, as one of the most valuable and useful digests of science and literature that had ever been published in any country. After enlarging at some length on the value of such a work to any one situated as Mr. Moffat had been, and now expected to be again; and expressing a hope that, through the means of this book, the light of civilization might be diffused still more widely over the continent of Africa, the Chairman presented the work to Mr. Moffat, having first read the inscription, which was to the following effect:—

“To the Rev. Robert Moffat, of the London Missionary Society, this work, the ablest and most copious digest of human knowledge at present extant, is affectionately presented, by a few of his friends in the metropolis of his native country, and its vicinity, as a token of their respect for his character as a man, an expression of their admiration of his zeal and labour as a Missionary, and a memorial to him when he shall revisit the scene of his labours, of intercourse with Christian brethren in Scotland, the recollection of which will be retained by them so long as life endures.”

Mr. MOFFAT then rose and expressed his heartfelt gratitude to those kind friends who had presented him with a work which would be of such incalculable benefit to him in his labours. The present they had made him was too great for him; but he was relieved when he reflected, that the advantage to be derived from it was not to be confined to himself, but through him that it was to be communicated to the Betchuanas and other barbarous tribes of Africa. Often did he wish for such a work when he was in quest of information which would have been of essential importance to him, but alas, his sources of information were but few. After giving some interesting anecdotes of the people among whom he had been labouring, he took that opportunity of thanking all the kind friends who had contributed to assist the mission, and referred especially to the Marquis of Bristol, by whose liberality he had been enabled to provide himself with two instruments which he had often longed to possess, a telescope and a microscope. He would now be able to impress the Betchuanas with a more exalted idea of the great God whom we worship, and he considered himself now richly furnished with books and instruments, which would enable him to prosecute his labours with greater success.

The Rev. Dr. BROWN, of Broughton Place Church, then gave a beautiful valedictory address, in which he expressed the earnest wishes of the meeting for the health, happiness, and prosperity of Mr. and Mrs. Moffat, and for his fellow labourers, Mr. and Mrs. Inglis, who accompany him to South Africa; and concluded by bidding them all an affectionate farewell.

After this, the Rev. J. WATSON, of Musselburgh, in an impressive prayer commended Mr. Moffat and his companions to God. And thus ended one of the most gratifying and memorable meetings which it has been the privilege of the friends of missions in the northern metropolis to enjoy.

STATE OF THE FRENCH CANADIANS.

THOUGH an unwillingness to wound the feelings of any by exposing the degradation of this people inclines us to be silent, yet a conviction that we ought to make it known to the Christian world, constrains us to enter into some details respecting their pitiable state. The temporal condition of many, although hitherto bad, is now becoming worse. Their farms are exhausted by over-cropping, producing little, and that injured by the fly; and to crown the evil, mortgaged frequently to nearly their value. They are so ignorant of agriculture as until recently to sell their manure to old country neighbours, and even now in many instances are tempted to do so by the trifling remuneration it brings. Nor is it to be wondered at, when the same description of implements and system of agriculture prevail which their forefathers brought with them two centuries ago from the plains of Brittany.

At the present day it is computed that only one in fifteen can read, while scarcely any can write, and of even the rudiments of general knowledge there is an entire ignorance. It is true, in the cities and large towns, schools are beginning to be established and a better system of instruction employed; but in country parts the labours of the schoolmaster are principally confined to teaching by rote the Catechism of the Church of Rome, the communication of a scriptural or liberal education being not within the range of his ability.

The moral and religious state of the people is not less to be deplored, nor can it be expected to be elevated, when the Bible is denied them, and the Sabbath trampled upon by their spiritual guides. The after part of this blessed day, viewed by the Romish Church as a day of rest and worldly recreation, is spent by the priests generally in such occupations as card-playing, or more rarely in fowling. As for the mass of the people, after listening in the morning to a service the meaning and language of which they know nothing of, and having exhibited their finery and the beauty of their horses or vehicles; settled accounts with the village storekeepers, or concluded bargains with their neighbours, they return home to spend the hallowed hours of the Lord's-day in card-playing, story-telling, racing, shooting, cock-fighting, or in intemperance and vice. Happily there is a prospect that one of the fruitful causes of immorality among them will be removed, it being understood that the evils and remedy of intemperance begin to occupy the serious attention of the Romish bishops and clergy.

In elucidation of the ignorance and superstition of the French Canadians, we subjoin extracts from the communications of the agents of the French Canadian Missionary Society.

The Rev. Mr. Tanner says of those whom he has met:—

"The greatest part are blindly submissive to their priests, and believe that they themselves can and ought to atone for their sins, by penances, and by giving money

to say masses. The most part of the penances which the priests impose, consists in reciting in Latin, *paters* and *ave Marias*. They believe that there are men changed into howling wolves and long-tailed beasts; that on All-Saints' day the dead leave purgatory and walk on the earth, and that blood would spring up if a Roman Catholic should dig in it.

As Lent is for them a time of penance, they dare not play then for money, but some of them play for prayers, that is, that he who loses shall recite a certain number of prayers, which God will place to the credit of the winner. Many of them wear medals and other things to preserve them from evil."

One labourer says:—

"Several persons forbade me to read the Bible to them, believing that as soon as it was opened, serpents would dart out of it!"

Another writes:—

"As I was leaving a house where I had been conversing with a number of persons, they all followed me to the door to look up to a cross which the Bishop of Nancy had erected on a mountain in sight, saying to me, that he had told them, that each time they cast their eyes towards it, and repeated a certain number of prayers, they would gain an indulgence of three hundred days." The writer adds:—"I took occasion to make them understand, that the wood and tin had no virtue in themselves, and that the more we looked to external things to gain heaven, the farther we should be from it, and urged them to look to Jesus if they wished to obtain peace to their souls.

"Romanism, it would seem," says the last Report of that useful Society, "is not in such a state of decrepitude as we have been led to suppose. In this province its efforts since the organization of this Society have been unusually strenuous. No means have been left untried that spiritual authority or the increased wealth which the legislature, by a recent act, has enabled it to acquire, have been spared to oppose our efforts and maintain its influence over the members of its fold. A religious publication, the organ of the Romish Church, is issued weekly in this city, which assiduously labours to caricature and vilify Protestantism, and to inculcate the dogmas and maintain the views of the Church of Rome. Tracts, and publications of the like description, are also in course of publication in large quantities and at a cheap rate. During the past autumn, the Bishop of Montreal undertook a journey to Europe, to obtain labourers to counteract the efforts of Protestants, and six friars or Jesuits, of high standing, have already arrived from France, and formed an establishment at a short distance from Montreal. Besides these friars, and some already in the country, other agents are expected, so that the most active influences are in operation to retain in this country the sway of that sceptre which in other parts is departing from the papal grasp. In Montreal a large and handsome seminary has been recently erected, on the front of which are conspicuously carved the arms and name of the Pope, along with those of the British Sovereign. This educational establishment, attended by some hundreds of children, is taught by several friars, called '*frères Chrétiens*,' no doubt of that order which in former times was the most faithful and powerful upholder of the faith of Rome.

"But the principal means which Romanism employed this year in Canada was the Bishop of Nancy, a Bourbon refugee. Viewed as a demi-god by the ignorant, who flocked in great numbers to listen to his discourses, and attended by an escort of the Romish clergy, he rapidly went over the province, imploring the people to retain their religion, denouncing the missionaries, and enjoining the burning of the Bibles and publications distributed by them. In many places huge crosses were set up, to serve at once as trophies of his spiritual triumphs, and as means of retaining the influence of Romanism. One, eighty feet in height, was erected on a high mountain in this district, with all those circumstances of pomp and superstition with which the ceremony of elevating the cross among Romanists is attended.

" This increased activity on the part of the Church of Rome, demands a corresponding augmentation of zeal on the part of the friends of the truth. Compassion for the souls of men should prompt us to increased exertion. Your Committee would not place this Society in the attitude of *contention* with the Church of Rome, but they presume to say, that if influences are multiplied to do injury, the only course of duty for the benevolent mind is to multiply influences to do good. Hitherto Protestants have been most painfully indifferent to the existence of Romanism in this colony, and, like the priest and the levite of old, beholding the evil, have 'passed by on the other side.' The Mission at Grande Ligne and the efforts of this Society, may be called the first organized attempt *ever* made to promote the spiritual good of the French population of Canada. These exertions have had the unavoidable and foreseen effect of enkindling the zeal of the Romish Church. The attempt to diffuse the Gospel necessarily interferes with the prosperity of that church, and, as a natural result, its officers are aroused. Never were they more industrious, more determined than now."

ANSWERS TO CORRESPONDENTS.

Favours have been received from the Rev. Dr. Campbell—Rev. Messrs. Charles Morse—J. H. Godwin—George Smith—J. Peggs—W. Owen—A. Newth—J. Mays—R. Chamberlain—J. Monro—Thomas Clarke—W. F. Sharp—J. C. Galloway—W. L. Alexander—G. Taylor—Richard Jones—J. Sutcliffe—Thomas Binney—Thomas Mann—I. C. Brown.

W. Stroud, Esq., M.D.

Messrs. Joshua Wilson—C. J. Medcalf, jun.—W. Knewstub—Josiah Conder.

An Unknown Correspondent.